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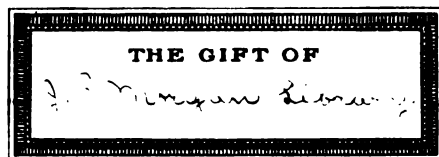
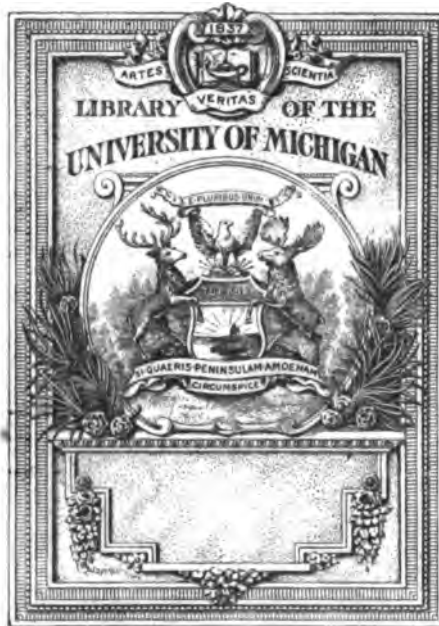
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PART III

CUNEIFORM BULLAE

OF THE
THIRD MILLENNIUM B.C.

BY
CLARENCE E. KEISER Ph.D.
ASSISTANT CURATOR OF THE BABYLONIAN
COLLECTION - YALE
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INTRODUCTION

INTRODUCTION.

A large number of the texts here published belong to the time of the Ur Dynasty, of which the reigns of Dungi, Bur-Sin, Gimil-Sin, and Ibi-Sin are represented. A number belong to the time of the First Dynasty of Babylon.¹ In Nos. 26, 33a, and 101, the year and the month are expressed by a number of perpendicular and oblique wedges. This indicates an earlier period than the Ur Dynasty, probably a time between Ur-Nina and the Dynasty of Akkad.² No. 33a unquestionably belongs to the Lugal-anda period. Nos. 100 and 103 are not dated, but for paleographic reasons they can likewise be assigned to a time prior to the Ur Dynasty. The Larsa Dynasty is represented by Nos. 17-20b, 21a-22h, and probably 79a-e and 189. Of these, Nos. 18a-b, and probably 22b, belong to the reign of Rim-Sin, while 20b belongs to the reign of Sâmsu-iluna. Nos. 33b-36b belong to the reign of Uru-kagina.

Large temple archives have been found at Drehem and Jokha, cities situated southeast of Nippur, belonging to the Ur Dynasty. These show, as is known, that different names were in use at each place to designate the months of the year. The provenance of the present texts, belonging to the Ur Dynasty, can then be determined to be either Drehem or Jokha. Nos. 17-20b, 21a-22h, were in collections said to have come from Senkereh, the ancient Larsa. This is corroborated by the dates in Nos. 18a-b, while the others are of a similar character, especially as regards the script. The same provenance may perhaps be assigned to Nos. 79a-e, and 189; while that of Nos. 33b-36b is assured by the mention of Uru-kagina, king of Shirpurla. Those belonging to the First Dynasty of Babylon do not show such

¹ Nos. 20c, 28, 57-70, 157, 182, 185, 187, 188, 190.

² At least this seems to be analogous to the texts of the Lugal-anda and Ur-Nina periods where the year is expressed by a horizontal wedge crossed by oblique wedges. In the *Revue d'Assyriologie*, Vol. VIII, p. 159, Thureau-Dangin has published four tablets, from Jokha, similarly dated. These he assigns to a time prior to the Dynasty of Akkad, *ibid.* p. 154.

conclusive internal evidence for determining their provenance. A few of these, probably, have come from Sippar.

These texts may be grouped into four general classes: (a) Bullae or Labels, (b) Tags in the shape of tablets, (c) Archive Labels, and (d) Animal Tags.

The general appearance of the (a) bullae or labels (see Plates I, II), is that of a lump of clay pressed on the knot of a cord. On the outer edges of many the finger markings of the scribe, who fashioned the label on the cord, are plainly visible. The most common forms used were the three-sided, conical, and elliptical or olive-shaped. The nature of the contents apparently did not influence or decide the particular shape of this group, belonging to the Ur Dynasty. It rather seems to have been a matter of choice with the scribe to use a shape best adapted to his immediate use, and one that was easily made. In the Lugal-anda period the olive-shaped bullae were chiefly votive in character. All the labels from Jokha have a solid base. This indicates that the cord did not pass entirely through the label, but that the lump of clay was placed on the end of the cord after it was tied around the object. This gave an additional side for the inscription, which the scribe frequently used.¹ The hole varies from one half of an inch to an inch in diameter, showing the use of a heavy cord to tie the bale of goods. The hole in the elliptical or olive-shaped is very much smaller, varying from one eighth to three eighths of an inch.

The second (b) group (see Plate III), does not differ from the usual shape of the tablet. In some the hole, which is very small, passes through the tablet, generally near one edge; in others it is only visible on one side, indicating that the tag was placed on the end or knot of the string with which it was fastened to the cord encircling the object. At the time of the First Dynasty this form, apparently, disappears, and the most common then seems to have been the olive-shaped. A few, belonging to the Ur and First Dynasties, were flat and triangular (see Plate IV). In the Assyrian period, according to the published texts, the triangular, tending to a "heart-shape," were more common.

Very similar to the above group are the (c) *pisan-dubba*, i.e., archive labels (see Plate V). In these the holes are found, so far as

¹ Nos. 3, 7, 10, 23, 30, 44, 45.

the present texts show, on the left hand edge. The holes, two in number, are very close together, and do not pass entirely through the tablet. The impression of the string shows that it passed through the tablet in a short loop, thus leaving its two ends extend from the same edge and free, in order to fasten the label to the outside of the archive case, or to the receptacle which held what was referred to on the label.

No. 26, which belongs to an earlier period than the Ur Dynasty, shows a different arrangement. Here the string passed entirely through the tablet from the right to the left hand edge. There is but one hole, indicating a single string. On the right hand edge is a circular impression, showing that the knot of the cord was on this edge, and served as a support for the label. The shape of this label, rectangular like the usual tablet, however, shows a distinct variation from the usual shape, semi-spherical, of this group in the early period.¹ With it may be compared a similarly shaped label, dated in the reign of Sargon.² The change from the earlier to the later shape, apparently, was then made prior to the Akkad Dynasty. There is no further change during the Ur Dynasty.

The (*d*) animal tags (see Plate VI), are triangular and flat, somewhat in the shape of a shield. These vary in thickness from three eighths of an inch to half an inch. A small hole passes through each of the three corners.

From the impressions on the inside of the tag (see Plate VIII, Nos. 65 and 66), it is probable that two cords were tied together, and the tag placed on this knot. No. 65 clearly shows that the knot, which was found preserved in the tag, was close to one edge; while in No. 66 the impression shows it to have been near the center of the tag. In some, the hole at the opposite corner is larger than the two at the shoulders of the tag, at least, it indicates the impression of a knot. It is then possible that a cord, with a knot on one end, passed through the tag from the opposite corner to one shoulder, and a short distance from this knot a second cord was tied, which passed out through the other shoulder. This gave two ends for fastening the

¹ See: *Documents Présargoniques*, by Allotte De La Füye, Fasc. I, Part I, 1908, Planche XI; *Ancient Bullae and Seals of Shirpurla*, by N. P. Likhachev, in *Notes of the Classical Department of the Imperial Russian Archaeological Society*, Tome IV, 1907, pp. 243-247, Nos. 31-44.

² No. 85, in *Recueil de Tablettes Chaldéennes*, by Thureau-Dangin.

tag to the animal, while the two knots helped to keep it in place. The tag would then be suspended thus:



It is not evident, from Nos. 65 and 66, Plate VIII, that a single cord passed through the three corners in such a way as to form a loop. In such a case, we would expect to find also traces of the impression of the cord on one of the edges. But the present texts do not show any such impression. Nos. 79a, b, and c, elliptical in shape, indicate that this group varied in form in the different centers during different periods.

Most of these bullae and labels are well preserved and baked. A number, however, from Jokha and of the time of the First Dynasty are unbaked.

With few exceptions the scribe impressed his seal on those labels and tags which were used in connection with receipts and expenditures, i.e., groups *a* and *b*. Usually the seal is impressed several times. The scribe impressed his seal, which served the purpose of his signature, as well as mentioned his name in the body of the inscription. This was a guarantee to the steward of the storehouse that the record of the contents of the package was correct, and had been passed upon by the scribe himself as the responsible person. In a few instances,¹ however, the seal is that of another person, i.e., the one mentioned as having received the package. This is analogous to the seals on records of receipts, where the one giving the receipt also left the impression of his seal. On the archive labels (*c*) the seal is omitted, because these had no relation to any business transactions. The animal tags (*d*) also do not show any seal impressions.

The seal impressions, throughout the Ur Dynasty, show the use of a cylinder with a perfectly plain border. The scene, a common one of this period, represents a seated deity into whose presence a worshipper is either led by a female attendant; or the worshipper approaches the god unattended. In the field, the crescent alone, or the sun in the crescent is frequently added (see Plate VII).

¹ Nos. 89, 97, 140.

So far as the evidence shows, these texts are to be connected with the many temple records which have been found. This is clearly proved by the finding of records which give the same contents as some of these bullae or labels. In the collection, from which Nos. 18a-22h were taken, were also a number of tablets about one inch square, a few of which are here included (Nos. 19e, 22g, 22h). These tablets give the records of consignments of bricks to different individuals. All mention the same official, who probably was the one in charge of some Babylonian brick-yard. These three tablets were selected and included here because they, doubtless, refer to the same transactions as bullae Nos. 19d, 22e, and 22f respectively. Each states the same amount of bricks was sent to the same person, proving that the scribe not only made a record, often a mere note, to be preserved in the archive, but also one to be attached to the goods as a label, to indicate the amount and destination of the consignment. In examining a large number of the published and unpublished temple records of the Ur Dynasty, corresponding similarities between the tablets and the bullae or labels of that period were also found.

The temple with its large possessions in lands and herds of cattle, and its hosts of functionaries and tradesmen connected with it, had become a great institution, whose administrative affairs differed in nowise from those of a similar modern institution. Its staff of revenue officers, in consequence, passed through the various outlying districts to collect the taxes due from its possessions. These taxes, always paid in kind, were sent in to the temple, where they were credited to the proper debtor. On their receipt the scribe naturally only made out a list of what was sent; by whom and through what official it was sent; by whom it was received; and the date. Frequently he added the purpose of the contents sent, whether as interest on a loan, as an offering, or even as food. Attaching such a record to the package, before sending it to the steward of the storehouse for final disposition, was quite essential and most helpful to that official, who had to keep accurate records of the receipts as well as the expenditures of the storehouse in his charge. After serving this, its first purpose, the label, giving the itemized account, was baked (see page 17) and preserved as a permanent record to be used later by the scribe for compiling the monthly and annual accounts of individuals for the temple archive. The nature of their writing material would not permit the scribe to

keep on adding new accounts on the same tablet, so that full individual accounts could only be made on the basis of the separate entries of each transaction on separate tablets or labels.

These bullae and labels were then chiefly used in connection with the various receipts and expenditures of the temple: for tagging the revenues, tithes, and offerings received at its storehouse; the loans of grain or animals to the tenants of its farms; the wages of the laborers cultivating its lands, or employed to convert raw products, as wool, into finished articles; the animals entrusted to shepherds for various periods; and for marking the archive cases. Others again were used in connection with private receipts of interest on loans, of money, or with offerings made to deities for personal favor, or the preservation of life. In fact we may infer as varied and extensive a use of these clay labels as is to-day made of the common card-board tag.

The smaller triangular tags were, no doubt, tied around the neck, or horns, of the animal, which was to be tagged. They simply mention the kind of animal, and the shepherd's name. This would indicate their use to have been to designate ownership. Such a use seems reasonable when interpreted in relation with the numerous inventories of flocks made at the time they were entrusted to shepherds, and again of the round-ups of the herds at the expiration of the shepherd's lease.¹ Further, this view agrees with the records of contracts made with individuals, stipulating the conditions upon which live stock was farmed out, and the returns that were expected.²

The *pisan-dubba* group are to be connected with the filing cases for the temple records. The phrase, *pisan-basket*, and *dubba-tablet*, clearly means a "basket tablet," i.e., a tablet used in connection with a receptacle or case to indicate its contents. These labels suspended on a cord, as shown by the two holes on the left hand edge, were attached to the outside of the archive case.³ They state the character of the records or documents filed in each particular case,⁴ and

¹ Cf. Clay, *Babylonian Expedition of the University of Pennsylvania*, Vol. XV, No. 199; Barton, *Haverford Library Collection*, Part II, Nos. 34, 48; Langdon, *Archives of Durem*, No. 61, etc.

² Cf. Clay, *Babylonian Expedition of the University of Pennsylvania*, Vol. XV, No. 48.

³ Cf. the description by Thureau-Dangin in *Orientalische Literatur Zeitung*, 1907, p. 446, II; and Legrain, *Le Temps des Rois D'Ur*, p. 22.

⁴ In the *Zeitschrift für Assyriologie*, Band III, p. 213, Budge describes the finding of earthen jars, *in situ*, which contained contract tablets, and which had the names of the contracting parties inscribed on the outside.

so are the equivalents of the labels placed on filing cases to-day. The classification, cataloguing, and filing of the great number of records, concerning the temple's transactions, were entrusted to a staff of archivists or registrars.¹ Their official title is also designated by the phrase *pisan-dubba*, and *mar-pisan-dubba*.²

From the seal impressions on a number of the present texts (Nos. 3, 5, 7, 10, 12, 23, 25, 130), where a *pisan-dubba-sag*, "chief archivist," is mentioned, it is evident that a division into classes was made, based, perhaps, on experience and ability.

No. 17, presumably from Larsa, gives a list of sheep delivered for various temples. In the Yale Babylonian Collection there are a number of similar texts. All are square, or nearly so, in shape. A hole, without exception, is found at the upper and lower left hand corner. The impression of the cord shows that it passed through these two corners in a loop along the left hand edge, and in the center of this loop was a knot to keep the tag in place (see Plate VIII, No. 67). On each edge, as well as on the obverse and reverse, are the seal impressions of different individuals, called *šatammu* in the inscription. These no doubt were temple officials. This officer,³ preceded by the determinative *amêlu*, is also mentioned on a number of unpublished letters, of the Neo-Babylonian period, in the Yale Collection. All the texts begin with *Ê-Šamaš*, "temple of Shamash," except one, which begins with *Ê-Enlil*, "temple of Enlil." This label gives an entirely different list of temples, and is dated in "the year when the country of Umliaš was destroyed,"⁴ whereas the others are dated in "the year when the country of Ashnunak was destroyed" (see below). In the former the following temples are mentioned: *Ê-Šamaš*, *Ê-Adad*, *Ê-Ishtar*, *Ê-Nanâ*, *Ê-Nergal*, *Ê-Bau*; while in the latter, in the Yale Collection, are mentioned: *Ê-En-lil*, *Ê-Nannar*, *Ê-Ea*, *Ê-Nin-ḫar-sag-gâ*, *Ê-Nin-kar-ra-ag*, *Ê-Nin-ib*, *Ê-Nin-din-úg-ga*.

The meaning of *en nu bada* in No. 33b is not clear. Similar texts

¹ Cf. Reisner, *Tempelurkunden aus Telloh*, No. 130, rev. 20-21, where Gudea, the archivist, received the tablets brought into the tablet house.

² For the discussion of the functions of the *mar-pisan-dubba*, see Ed. Cuq in *Revue d'Assyriologie*, Vol. VII, p. 98.

³ Cf. also *duppu nam šatammu*, 112 : 7, and 126 : 8; and *šatammu*^{pl} in *Letters of Hammurabi*, by King.

⁴ *mu ma-da Ab-nun-ki ba-ḫul*.

are published by Pinches¹ and Likhachev.² The former translates it by "lord of the garrison", and the latter leaves it untranslated. Thureau-Dangin translates it by "fortress of the wall,"³ and refers to *en-nu* in Gudea, *Cyl. B*, XII:20, where the meaning "fortress" is clear; also to Nos. 393:2, 394:2, in his *Recueil de Tablettes Chaldéennes*, where it is used parallel with *ê-gal*, "palace." If this proposed meaning should prove correct, these bullae may then have been attached to parcels sent to fortresses, and addressed to their chief official.

Nos. 34a-36b are of a votive character, and, very probably, were attached to an object which the king dedicated to his deity. They are analogous to two other texts translated by Thureau-Dangin.⁴ In these, as in No. 36b, the deity addressed is ^dNingirsu, the god of Lagash; while in Nos. 34a-36a it is ^dBau, his consort.

No. 81 records the receipt of a slave from one person by another, and so probably was the tag attached to the slave thus transferred.⁵ No. 28, pyramidal in shape, and No. 76, resembling a flattened lump, contain only seal impressions; these apparently served the purpose of seals, and so are very analogous to the bullae of the middle ages, or the wax seals still attached to documents and packages.⁶

That these labels were placed on the cord, with which the bale of goods to be tagged was tied, is evident from the hole passing through them, and the clear imprints of the cord.⁷ These imprints (see Plate VIII, Nos. 59-64⁸), show the cord to have been made up of a number of smaller fibres tied together, generally with a straight, occasionally a twisted, strand. Instead of plaiting the fibres into a cord it rather seems they simply tied them together at various intervals. A lump

¹ *Amherst Tablets*, p. 14, No. 3; *Journal of the Royal Asiatic Society*, Oct. 1911, p. 104 ff., Nos. 1-6.

² *Ancient Bullae and Seals of Shirpurla*, pp. 15, 16, Nos. 21-28.

³ *Die Sumerischen und Akkadischen Königsinschriften*, p. 44, No. f; and note f.

⁴ *Die Sumerischen und Akkadischen Königsinschriften*, p. 44, Nos. d, e.

⁵ Cf. No. AO5656, of an earlier period, in the *Revue d'Assyriologie*, Vol. VIII, p. 158; also K3787, of the Assyrian period, which records the name of a female slave, and that of her owner, see Bezold, *Catalogue of the Kouyunjik Collection in the British Museum*, p. 564.

⁶ Cf. similar bullae of the Lugal-anda period published in *Documents Présargoniques*, by Allotte De La Füye, Nos. 11-24; and *Ancient Seals and Bullae of Shirpurla*, by N. P. Likhachev, Plates 3-5.

⁷ Cf. the description given by De La Füye in the *Revue d'Assyriologie*, Vol. VI, p. 108.

⁸ By turning Nos. 62-64, Plate VIII, a good idea can be had as to the nature of the cord used.

of clay pressed on such a knot would have sufficient hold to remain in place.

Just what these fibres were, is not so certain. It is very probable, however, that they were reeds or rushes, possibly something similar to the fibres of the bamboo tree still extensively used in the Orient to-day. In this connection are to be noted the several lengthy published records referring to the collection of binding reeds;¹ also, a few of the present texts which were used to tag quantities of reeds, namely, No. 134, in connection with a consignment received by boat; No. 135, for different grades from the same field; or No. 141, where a number of reeds from the *ma-nu* tree were sent as an offering.

That the bulla or label was baked in order to preserve it as a permanent record, after it had served its first purpose, is very evident from the perfect, unbroken grooves and ridges left in the clay, showing the exact form of the cord or rope which was burned out in the baking. In several of the labels, here published, charred pieces of the cord are preserved. In a few the remains were sufficient to show a slightly twisted strand.

Chronologically these texts offer several new and variant date formulas:

- a. "The year when Shashru was destroyed for the second time."
- b. "The year the son of the king."
- c. "The year when the bright throne of Enlil was built."
- d. "The year after Nannar of Karzida was brought into the temple of Ana for the second time."
- e. "The year after the lord of Nannar was installed."
- f. "The year the country Ashnunak was destroyed."

a. *mu Ša-aš-ru-ki a-du 2-kam ba-hul*, Nos. 45, 166.

b. *mu dumu lugal*, Nos. 83, 108, 154, 160.

c. *mu azag gu-za* ^d*En-lil-lá ba-dim*, No. 131.

mu gu-za azag ^d*En-lil-lá ba-dim*, Nos. 151, 180.

d. *mu uš-sa* ^d*Nannar-Kar-zi-da a-du 2-kam 2-A-na ba-an-tur*, No. 97.

e. *mu uš-sa en* ^d*Nannar maš-e-ni-pad*, No. 48.

f. *mu ma-da Aš-nun-ki ba-hul*, No. 17.

The formulas *d* and *e*, being *uš-sa* formulas of known dates, can be placed with certainty; the former (*d*), designating the 47th year of Dungi; and the latter (*e*), the 54th year of Dungi. In formula *c*

¹ Nos. 305, 306 in *Recueil de Tablettes Chaldéennes*, by Fr. Thureau-Dangin; and No. 24 in the *Haverford Library Collection of Cuneiform Tablets*, Part I, by G. A. Barton.

there is a variant form for the 3d year of Bur-Sin, which, throughout the known texts, is the year in which the throne of ^dEnlil was built. In No. 131 it precedes the formula for the 4th year of Bur-Sin, which confirms the placing of it as the 3d year of that reign. Formula *a* occurs in no combination with another date which would help to definitely place it.¹

Formula *b* is uncertain. The three texts in which it occurs give little help for its classification. It no doubt is the abbreviated form of "the year when the son of the king was installed patesi of Anshana."² This would be analogous to the abbreviated form: "the year the daughter of the king,"³ for the fuller form: "the year when the daughter of the king was invested patesi of Zâbshali."⁴ To which reign of the Larsa kings formula *f* belongs is uncertain. Records from Drehem give the names of two of the patesi of Ashnunak in the time of the Ur Dynasty, namely, Kallamu in the 57th year of Dungi⁵, and the 9th year of Bur-Sin⁶; Ituria in the 9th year of Gimil-Sin⁷, and the 1st year of Ibi-Sin⁸. Genouillac⁹ refers to tablets which mention Kallamu as patesi in the 45th year of Dungi, and as governor in the 2d and 5th years of Bur-Sin; and Ituria as patesi in the 3d year of Gimil-Sin.

In No. 22b the date: *mu ki-19 uš-sa*, "the 19th year after," no doubt can be assigned to the reign of Rim-Sin; at least it is analogous to a number of formulas placed in this reign by Thureau-Dangin.¹⁰ No. 26 mentions the patesi *Išib-pa-he*. The label probably is dated in his rule, in the 1st year and the 7th month.

No. 23, dated in the 8th year of Bur-Sin, gives a new name for a month, namely, *Ezen-dBur-dSin*, which shows that the calendar at Jokha was subjected to this slight change. With what month to

¹ The same date occurs in No. 1683 of the Yale collection: *mu dEn-zu lugal-e 2-kam-aš Ša . . . mu-hul*. Unfortunately the first part of the king's name is lost. Probably it was Bur-Sin. If so, it would indicate that he destroyed Shashru twice.

² *mu dumu-lugal pa-te-si An-ša-na-ki-ge ba-túg-a*, No. 13 in the Yale Babylonian Collection.

³ *mu dumu-sal lugal*, No. 141 in Myhrman, *Babylonian Expedition of the University of Pennsylvania*, Vol. III, Part 1.

⁴ *mu dumu-sal lugal patesi Za-ab-ša-li-ge ba-túg*, No. 147.

⁵ Genouillac, *Tablettes de Drehem*, No. 5493: 5, 6.

⁶ Langdon, *Archives of Drehem*, No. 45: 2, 3.

⁷ Genouillac, *Tablettes de Drehem*, No. 4691: 11, 12.

⁸ No. 1732 in the Yale collection.

⁹ *La Trouvaille de Drehem*, p. 11.

¹⁰ Cf. Nos. i-m, p. 238 in *Die Sumerischen und Akkadischen Königsinschriften*.

identify it, and when the substitution was made, is not clear at present; possibly it was for *Ri*, the 5th month.¹

The Drehem calendar, likewise, had two names for the same month. The new name that was substituted was *Ezen-dGimil-dSin*. Genouillac² suggested that it was to be identified with *Shu-esh-sha*, the 8th month. This is definitely proved by a large tablet in the private collection of Mr. T. B. Walker of Minneapolis. This tablet is an annual record of animals brought to the temple on the different days of each month. The month *Shu-esh-sha* is missing, and in its place is given the month *Ezen-dGimil-dSin*.

In connection with the present texts it is interesting to note a group of bullae of the time of Sargon and Narâm-Sin, bearing the seal impression of persons of Agade and addressed to individuals of Shirpurla.³ These, besides indicating a system of exchange and trade between the two cities, illustrate a very simple, and possibly the original idea of this class of objects, i.e., they were labels giving the origin and destination of the package, similar to the modern delivery tag.

In the Assyrian period, a number of the bullae or labels are characterized by the addition of Aramaic notes. These, undoubtedly, have the same import as the Aramaic endorsements on the business documents of the Murashû Sons.⁴ Most of these Assyrian labels are described as "heart-shaped,"⁵ and were used in connection with advances of corn, for planting, to the tenants or officers in charge of farms.⁶

Among the Hittites the use of similar objects is evident from the description of two, one a cone and the other a tetrahedron, from Boghaz Köi.⁷

¹ In No. 3912, of the Yale collection, from Jokha occurs also the month *Ur*, which belongs to the calendar in use at Telloh during the time of Sargon and the early years of Dungi's reign. The tablet is a record of an offering of 6 gur 60 qa of royal grain from the month *Ur* to the month *Kur-u-e* (*itu Ur ta itu Kur-u-e šú itu-bi 2-ám*). This would identify the month *Ur* with the 10th month, which in the Jokha calendar was *Ezen-dDun-gi*. The tablet is dated: *itu Ê-itu-aš mu en Eridu-ki ba-túg-gà*.

² *La Trouvaille de Drehem*, p. 16, n.1.

³ See Thureau-Dangin, *Revue d'Assyriologie*, Vol. IV, p. 77 ff.; and *Recueil De Tablettes Chaldéennes*, pp. 69-72.

⁴ See Clay, *Babylonian Expedition of the University of Pennsylvania*, Vols. IX, X; *Museum Publication, University of Pennsylvania*, Vol. II, Part I.

⁵ Bezold, *Catalogue of the Kouyunjik Collection in the British Museum*, Nos. Sm957, p. 1450, Rm176, p. 1596, etc.

⁶ Johns, *Babylonian and Assyrian Laws, Letters and Contracts*, p. 258.

⁷ Charles, *Travels and Studies in the Nearer East*; Vol. I, Part II, pp. 10, 11.

The contents of the texts are briefly indicated in the catalogue. They are chiefly lists of offerings of drink, vegetables and animals made to the principal deities, or the regular offering of some individual to his god; lists of animals, mostly slaughtered, sent by the king, or received by some temple official; lists of animal skins and sinews sent out; receipts of grain as interest, as rations for men, and as fodder for cattle; collections of reeds and wood; consignments of bricks and copper vessels; wages of men and women; archive labels; animal tags; and seals.

The translations of a few specimen texts are given to show the general character of this class of cuneiform material.

TRANSLATIONS.

1. No. 25, GIMIL-SIN, 6TH YEAR, 29TH OF SHEKARRAGALLA.

Contents: Label for a list of an offering of a messenger.

Translation: 10qa of excellent drink, 3gur 113qa of common drink, 90qa of excellent drink made from the *SA*-plant, 265qa of common drink made from the *SA*-plant, 2gur 144qa of common malt, 70qa of fine *GU*-flour, 1gur 7qa of wheat flour, . . gin of oil, . . 6 grass fed sheep, 102/3qa 5gin. . . , 7qa 5gin of crushed *NIDABA*, the regular offering of a messenger from ^dZa-kar-^{id}Gir-su^{ki}. The *GIR* in charge was Lù-dugga.

Following the names of the two scribes and the date is the note: Lù-dugga and Ur-ê-maḥ confirmed it. The seal of one of the scribes is impressed several times.

2. No. 17, LARSA DYNASTY, 9TH OF DUZUM.

Contents: Label for sheep given to different temples.

Translation: 3 sheep for the temple of ^dShamash, 1 sheep for the temple of ^dAdad, 1 ewe for the temple of ^dIshtar, 1 ewe for the temple of ^dNanâ, 1 sheep for the temple of ^dNergal, 1 sheep for the temple of ^dBau. A total of 8 ewes and sheep expended by Nikmânûm.

On the four edges, obverse, and reverse are the seal impressions of the *šatammu* officers.

1. 1. 10 gā kaš-šig. 2. 3 gur 113 gā kaš-du gur. 3. 90 gā kaš-^{sam} SA-šig. 4. 265 gā kaš-^{sam} SA-du. 5. 2 gur 144 gā gar-du gur. 6. 70 gā zid-gu-šig. 7. 1 gur 70 gā zid-še gur. 8. . . . gin ni-giš. 9. . . . gā . . . 10. . . . gā . . . 12. 6 udu-sam. 13. 102/3 gā 5 gin. . . 14. 7 gā 10 gin *NIDABA*-gaz. 15. sa-dug rim. 16. šag ^dZa-kar-^{id}Gir-su-ki. 17. *GIR* Lù-dug-ga. 27. Lù-dug-ga u Ur- 28. ê-maḥ in-gi-ni-eš.

2. 1. 3 immeru Ê-^dŠamaš. 2. 1 immeru Ê-^dAdad. 3. 1 laḥru Ê-^dIštar. 4. 1 laḥru Ê-^dNa-na-a. 5. 1 immeru Ê-^dNergal. 6. 1 immeru Ê-^dBa-u. 7. 8 laḥru immeru^{coll}. 8. ki Ni-ik-ma-a-nu-um. 9. ba-zi. 10. duppu šatammu-e-ne.

3. No. 20a, UNDATED.

Contents: Bulla for grain received in exchange for bricks.

Translation: 190qa of grain, Abil-ÛR-RA received from the royal *eriša*, for 3 sar of bricks, which he brought in the month Abu. By order of Munawir.

4. No. 21d, UNDATED.

Contents: Bulla for grain and oil received.

Translation: 90qa of grain and 20qa of oil, Edimu-rabi received from the *eriša*.

5. No. 22e, UNDATED.

Contents: Bulla for a consignment of bricks.

Translation: 1 sar of bricks sent to Lishashim-ilu.

6. No. 22g, 9TH OF TASHRITUM.

Contents: Record of a consignment of bricks.

Translation: 1 sar of bricks sent to Lishashim-ilu. The *GIR* in charge was Buladatum.

7. No. 31, DUNGI, 53D YEAR, EZEN-MEKIGAL.

Contents: Label for animals sent by the king.

Translation: 47 oxen and cows, 860 sheep and kids, 339 gazelles, 420 young animals, sent by the king, were received by Abba-shagga.

Following the date is the phrase *E-IB*, probably the name of the royal stockyard from which the animals were taken.

3. 1. 190 gā še šu-ti-a. 2. A-bil-ÛR-RA. 3. ki e-ri-ša šarru. 4. a-na 3 sar libittu. 5. i-na arhi Abu. 6. i-za-bi-il. 7. KA ša Mu-na-wi-ir.

4. 1. 90 gā še. 2. 20 gā šamnu. 3. šu-ti-a. 4. "E-di-mu-ra-bi. 5. ki e-ri-ša.

5. 1. 1 sar libittu. 2. mu-du Li-ša- 3. ši-im-ilu.

6. 1. 1 sar libittu. 2. mu-du Li-ša-ši-im-ilu. 3. GIR Bu-la-da-tum.

7. 1. 47 gud-áb^{coll}. 2. 860 udu-maš^{coll}. 3. 340 lal-I maš-dū. 4. 420 az. 5. mu-du lugal. 6. Ab-ba-šag-ga ni-ku. 11. E-IB.

8. No. 34a, UNDATED.

Contents: Bulla with a votive inscription.

Translation: ^dBau, the mother of Uru-kagina (is) its name.

9. No. 37, GIMIL-SIN, 6TH YEAR, KISIG-^dNINAZU.

Contents: Label for slaughtered animals received.

Translation: 5 oxen and cows, 135 sheep and kids, slaughtered, sent from Aḫuwīr, were received by ^dDungi-urumu.

The seal is that of Babati.

10. No. 57, FIRST DYNASTY OF BABYLON.

Contents: Sheep tag.

Translation: 1 sheep of the shepherd Ribām-ili.

11. No. 63, FIRST DYNASTY OF BABYLON.

Contents: Goat tag.

Translation: 1 goat of Mamanûm.

12. No. 76, UNDATED.

Contents: Bulla with a seal impression.

Translation: Lugal-amar-azag, the scribe, son of Nashag, the elder.

13. No. 89, DUNGI, 49TH YEAR, DIRIG.

Contents: Tag for grain received as an offering to ^dEnlil.

Translation: 1 gur of royal grain, the regular offering of the mill to ^dEnlil, Dâgi received from Ūr.

8. 1. ^dBa-u. 2. ama Uru- 3. ka-gi- 4. na-ka. 5. mu-bi.

9. 1. 5 gud-áb^{coll}. 2. 135 udu-maš^{coll}. 3. ba-til. 4. ki A-ḫu-wi-ir ta. 5. mu-du.
6. ^dDun-gi-uru-mu. 7. šu-ba-ti. 8. duppu Ba-ba-ti.

10. 1. 1 immeru. 2. naqidu. 3. Ri-ba-am-ili.

11. 1. 1 enzu. 2. Ma-ma-nu-um.

12. Lugal-amar-azag. dup-šar. dumu Na-šag AB.

13. 1. 1 še gur lugal. 2. sa-dug ^dEn-lil-lá. 3. ê-ḫar-ta. 4. ki Ūr ta. 5. Da-a-gi. 6. šu-ba-ti.

14. No. 92, GIMIL-SIN, 7TH YEAR, MINAB.

Contents: Label for grain, from two individuals.

Translation: ...gur 180qa of grain, deficit of the income, from Lù-kalla, 39gur 240qa, deficit of the income, from Ur-^dNungal. It is a copy of the tablet of ^dSara-nizu of Su-ka-ma-er^{ki}.

15. No. 97, DUNGI, 47TH YEAR, SHEKINKUD.

Contents: Tag for grain received as fodder for the asses.

Translation: 120qa of royal grain, as fodder for the asses, Ur-dingirra received from Ûr.

16. No. 102, DUNGI, 44TH YEAR.

Contents: Label for hides.

Translation: 1 ox hide to Adda, the LÛ, 1 to Nikalla, 1 to Dadaga, 1 to Dingirra, 1 ass hide to Urzu. A total of 5 ox hides sent out.

17. No. 104, EZEN-^dDUNGI.

Contents: Label for grain as rations.

Translation: 1 gur of royal grain for Lù-^dSara, the son of Lugal-en...., 120qa of grain for Ur-^dSara, the son of Ashnib?, 120qa for Azag-kin-kud?, rations for the zag-mu of the field of ^dSara.

14. 1.gur 180 gā še-gur. 2. lal-lí rug-ga. 3. ki Lù-kal-la ta. 4. 39 gur 240 gā gur. 5. lal-lí rug-ga. 6. Ki Ur-^dNun-gal ta. 7. gab-ri duppu ^dSara-ni-zu. 8. ki Su-ka-ma-er-ki.

15. 1. 120 gā še-lugal. 2. šag-gal anšu. 3. ki Ûr ta. 4. Ur-dingir-ra. 5. šu-ba-ti.

16. 1. 1 zu-gud. 2. Ad-da LÛ. 3. 1 Ni-kal-la. 4. 1 Da-da-ga. 5. 1 Dingir-ra. 6. 1 zu-anšu. 7. Ur-zu. 8. šunigin 5 zu-gud. 9. zi-ga-ám.

17. 1. 1 še gur lugal. 2. Lù-^dSara dumu. 3. Lugal-en.... 4. 120 gā še Ur-^dSara. 5. dumu Aš-ni-ib? 6. 120 gā Azag-kin-kud? 7. še-ba zag-mu-šú. 8. a-šag ^dSara-ta.

18. No. 114, GIMIL-SIN, 8TH YEAR.

Contents: Tag for grain.

Translation: 180qa of grain were sent as revenue by Lugal-gar-ba-e.
The seal is that of Gududu.

19. No. 128, DUNGI, 59TH YEAR, SHETEGALLA.

Contents: Label for wages.

Translation: 10 hired servants for completing the canal-*Ni-sum-dug*. The wage of each is 6qa.

20. No. 134, DUNGI, 56TH YEAR, DIRIG.

Contents: Label for reeds.

Translation: 80 binding reeds, by the ship-*zid-da-lal*, Gina...du received from Lù-shagga.

21. No. 143, DUNGI, 57TH YEAR, ^dDUMU-ZI.

Contents: Label for copper articles.

Translation: 13 copper-*kin*, each weighing 15 shekels, Nabadi received from Ur-amana.

22. No. 148, DUNGI, 57TH YEAR, ^dNE-GÚN.

Contents: Label for silver.

Translation: 1/3 of a shekel and 20 she of silver, paid to Ur-^dDun-pa-è, the silver-smith, by Dadaga.

18. 1. 180 gā še-ḥar-ra. 2. mu-du. 3. ki Lugal-gar-ba-e ta. 4. duppu Gu-du-du.

19. 1. 10 kal lu- 2. ku-mal. 3. á 6 gā ta. 4. ^{id}Ni-sum-dug. 5. a-ti-l-a.

20. 1. 80 sa-gi. 2. má-zid-da-lal-ne. 3. ki Lù-šag-ga ta. 4. Gi-na....du.
5. šu-ba-ti.

21. 1. 13 urudu-kin. 2. ki-lal-bi 15 shekels-ta. 3. ki Ur-ama-na ta. 4. Na-ba-di. šu-ba-ti.

22. 1. 1/3 shekel 20 še. 2. ku-babbar. 3. ki Da-da-ga ta. 4. Ur-^dDun-pa-è.
5. azag-gim. 6. rug-rug-dam.

23. No. 170, UNDATED.

Contents: Archive label.

Translation: It is the archive for the tablets taken out by Lugal-me-a during the 3d and 4th years of Bur-Sin, and the tablets taken out by Ir-ilu from the 3d to the 6th years of Bur-Sin.

24. No. 174, UNDATED.

Contents: Archive label.

Translation: It is the archive for the records of the patesi of the countries.

25. No. 177, DUNGI, 51ST YEAR.

Contents: Archive label.

Translation: It is the archive for the records of the offerings to the gods.

-
- 23.** 1. *pisan dub-ba.* 2. *duppu dib-ba Lugal-me-a.* 3. *mu gu-za ^dEn-lil-lá.*
4. *ba-dim u mu en mah-gal.* 5. *An-na ba-túg.* 6. *u duppu dib-ba.* 7. *Ir-ilu.* 8.
mu q-kam. 9. *mu gu-za ta.* 10. *mu Ša-aš-ru-ki šú.* 11. *ni-gal.*
24. 1. *pisan-dub-ba.* 2. *duppu lù-pa-te-si.* 3. *ma-da-ge-ne.* 4. *ni-gal.*
25. 1. *pisan-dub-ba.* 2. *sa-dug dingir-ri-ne.* 3. *ni-gal.*

NAME INDICES

NAME INDICES.

Abbreviations.

b. brother	s. son
f. father	MLC. Morgan Library Collection

Determinatives.

d. <i>deus, dea</i>	id. canal
h. <i>homo (amêlu)</i>	ki. place

Personal Names.

<i>A-ab-ba</i> , b. of <i>Lugal-ê-mah-e</i> , 116:14.	<i>Ā^dDu</i> , f. of <i>Lù-dingir(-ra)</i> , 129:seal.
<i>A-ab-ba-ni</i> , 110:3.	<i>^dAdad-ra-šir</i> , 19d:2 19e:2.
<i>A-ba-gal</i> , 90:5.	<i>Ad-da</i> ,
<i>A-bi?-zi-ma-ḫu?</i> , 18b:3.	1. <i>lù</i> , 102:2.
<i>A-bil-ku-bi</i> ,	2. 106:4.
1. s. of <i>^dSin-na-da</i> , 17:seal.	<i>Ad</i> . . . , 79c:5.
2. <i>warad Nu-ur-^dAdad</i> , 17:seal.	<i>A-gi?</i> , 100:11.
<i>A-bil-^dŠamaš</i> , s. of <i>^dNin-šubur-tu-u?-ra?</i> . . . , 189:5.	<i>A-gin-na</i> , <i>GIR</i> , 124:3.
<i>A-bil-ÛR-RA</i> , 20a:2.	<i>A-gu</i> , 184:3.
<i>A-bu-um-ili</i> , <i>re'u</i> , 187:4.	<i>A-gu-gu</i> ,
<i>A-bu-wa-qar</i> , s. of <i>^dSin-ma(-gir)</i> , 185:seal.	1. <i>GIR</i> , 115:6.
<i>Ab-ba-gi-na</i> , 82:4 166:3.	2. <i>PA</i> , 115:7.
<i>Ab-ba-šag-ga</i> , 31:6 50:10 73:2 74:2 122:5 156:7 165:5.	3. 137:3.
<i>Ab-lum</i> ,	<i>A-ḫa-mar-ši</i> , 21b:5.
1. s. of <i>Ba-bu-šu</i> , 79:3.	<i>A-ḫa-nu-ta</i> , 62:2.
2. 189:9.	<i>A-ḫu-šu-nu</i> , 20b:2.
<i>Ab?</i> . . . , f. of <i>Lugal-ê-mah-e</i> , 137:seal.	<i>A-ḫu-wi-ir</i> , 37:4.
<i>A-du</i> , <i>GIR</i> , 1:13 3:20 30:24.	<i>A-kal-la</i> ,
<i>A-du-du</i> , 94:7.	1. s. of <i>Ur-nigin(-gar)</i> , 117:seal 121:seal 128:seal?.
	2. <i>GIR</i> , 80:17.
	3. <i>lù</i> , 49:9.

4. *nubanda*, 16:1 | 80:17.
 5. *patesi Umma^{ki}*, 47:seal.
 6. 117:8 | 121:5 | 128:10.
- Ā-kal-li*, 100:3.
A-ki^d . . . , 157:seal.
A-la-mu, 159:18.
(*A-li*)-*wa-aq-ru-um*,
1. s. of *Ilu-dim-ma-re'u*, *dup-šar*, 17:seal.
2. *warad* ^d*Sin-i-din-na(-am)*, 17:seal.
A-lul-lul,
1. *šim*, 135:10.
2. 23:17 | 32:16 | 44:40 | 45:36.
Al-la, 93:3.
A-mu-du, 180:4.
Am-mi-di-ta-na, king, 188:11.
A-na-tum, 19a:2 | 21b:3 | 21c:3 | 22d:2 | 22f:2.
A-na . . . , 79c:6.
An-da-kuš, 34d:4.
An-na-šár-gùb-bi, 47:21.
An-nam-gi-nir?, 136:5.
An-ni, 160:9.
Aš-ni-ib?, f. of *Ur^dŠara*, 104:5.
Ā-ta, *maškim*, 101:7.
A-tu,
1. s. of *Lugal-šag-ga*, 124:seal.
2. 124:7.
A-wi-lam?, *naqidu*, 70:3.
Awil-šar'-Te-šub, *naqidu*, 59:3.
Azag-ga-ni,
1. s. of *Ur^dDun* . . . , 141:seal.
2. *GIR*, 49:11.
3. 141:5.
Azag-kin-kud?, 104:6.
Azag-šag-ga, *azag-gim*, f. of *Ur^dDun-pa-è*, 148:seal.
Ba-ba-lum, *PA*, 53:3.
Ba-ba-ti, 37:8, seal | 38:13, seal.
Ba-bu-šu, f. of *Ab-lum*, 79e:4.
Ba-ir,
1. *GIR*, 159:5.
2. 159:11.
- Ba-si-gi*, 93:2.
Ba-šag,
1. *AB*, 154:6.
2. 154:10.
Ba-za, 91:4.
Ba-zi(-ia?), 79c:7.
Bu-la-da-tum, *GIR*, 19e:3 | 22g:3 | 22h:3.
^d*Bur^dSin*, king, 11:seal | 14:4 | 16:seal | 24:3 | 44:seal | 47:seal | 71:seal | 74:4 | 75:4 | 113:10 | 125:7 | 137:6 | 140:7 | 165:9 | 167:7, 8 | 176:7 | 178:5 | 181:8.
- Da-a-ga*,
1. s. of *Ur-gi-šag-ga*, 115:seal.
2. *PA*, 127:9.
3. 115:8 | 181:4.
Da-a-gi,
1. s. of *Ur-gi-šinar*, 89:seal.
2. *PA*, 125:5 | 126:7.
3. 89:5.
Da-da,
1. f. of *Gu-du-du*, *dup-šar*, 32:seal.
2. *patesi Umma^{ki}*, 32:seal.
3. 141:4 | 180:7.
Da-da-ga,
1. f. of *Gu-du-du*, *dup-šar*, 114:seal.
2. 102:4 | 145:3 | 148:3.
Da-di-ia, *naqidu*, 60:3.
Da . . . , *má-du-du*, f. of *Gi-na* . . . *du*, 134:seal.
Dingir-ma-gal, 154:4.
Dingir^dPa, 159:10.
Dingir-ra, 102:5 | 133:4.
Du-u, *GIR* and *ka-ši-du*, 23:14 | 32:14 | 44:39 | 45:15.
Dub-lal^dUTU, 132:3.
Dug-ga-li, 38:10.
Dul^dŠara, 115:4 | 116:6.
Dun-dun, *gal-kalamma?*, 33b:2.
^d*Dun-gi*, king, 24:seal | 31:seal | 39:seal | 42:seal | 43:seal | 50:seal | 52:seal | 72:seal | 74:seal.
^d*Dun-gi-uru-mu*, 37:6 | 38:11.
È-a-si-ga, 80:2.

- E-di-mu-ra-bi*, 19b:2 | 21a:3 | 21d:4 | 22f:2 | 22h:2.
Ê-gal-e, 112:6.
Ê-gal-e-si, f. of *Lugal-ba-ta-è*, 186:5.
Ê-ki, 100:2.
E-la-ag-nu-á, 53:2.
E-pi-na-a, 159:13.
Ê-sag-il-la, 81:12.
En-dingir-mu, 42:3.
En-lil-me, AB, f. of *Lugal-me-lám*, dup-
šar, 156:seal.
Gál-ka, 160:6.
Gar-ul, nubanda, 101:5.
Gi-na...du,
 1. s. of *Da...*, *má-du(-du)*, 134:
 seal.
 2. 134:4.
Gimil-^dEn..., *šakkanaku Uruk^{ki}*, 52:seal.
Gimil-ì-lí, 159:14.
^d*Gimil-Sin*, king, 4:10 | 7:26 | 12:14 |
 14a:7, 11 | 25:22 | 37:10 | 38:15
 | 46:11, seal | 53:seal | 77:6 |
 87:6 | 91:8 | 94:12 | 106:9 |
 114:5, seal | 129:8 | 130:seal |
 146:8 | 150:7 | 152:6 | 156:seal
 | 159:20 | 164:7 | 183:5.
Giš-ám, 160:8.
Giš-za-an, GIR, 5:15.
Gu-du-du,
 1. s. of *Da-da*, patesi *Umma^{ki}*, 32:
 seal.
 2. s. of *Da-da-ga*, 114:seal.
 3. 32:17 | 93:10 | 108:5 | 114:4 |
 146:5.
Gú-ì-lí, GIR, 159:4.
Gú-nu, 113:6.
Gu-u-gu-a,
 1. s. of *Ma-an-sum*, 132:seal.
 2. 132:6.
Gu-u-gu-ga, 135:4.
Gu-za-ni, 168:6.
Ha-bil?-a-bu, s. of ^d*Šamaš-i...*, 28:seal.
Ha-li-ia-um, naqidu, 61:3.
Ha-lul-lul, 108:3.
Hu-ba-am-ili (cf. *Ri-ba-am-ili*), naqidu,
 67:3.
Hu-da-lum, naqidu, 58:3.
Hu-pi-pi, 7:30 | 10:19.
^d*I-bi-Sin*, king, 32:18, seal | 155:seal.
I-bi-ÛR-RA, 79a:2.
I-din-ÛR-RA, 55:3.
Id-pa-è,
 1. s. of *Lù-^dŠara*, sag-engar, 112:
 seal.
 2. 112:7 | 149:13.
Il-ta-ni, 189:3.
Ili-i-mi(-ti), f. of ^d*Marduk-na-ši(-ir)*,
 182:seal.
Ilu-dim-ma-re'u, dup-šar, f. of (*A-li*)-*wa-*
aq-ru-um, 17:seal.
Ilu-i-din?, f. of ^d*Sin-i-mi-ti*, 17:seal.
^d*Im-mi-šu-ud-ud*, 13:4.
I-na-tu?-^d*Ramman*, 188:5.
In-ša-an, GIR, 127:7.
In-šag-šag, PA, 116:12.
In-ta-è-a, 40:5 | 41:6.
Inim-ma-an-ni-zi, 83:7.
Inim-^dŠara,
 1. f. of ^d*Šara-kam*, dup-šar, 72:seal.
 2. PA, 162:4.
Ír-ilu, 170:7.
Išib-pa-še, patesi, 26:7.
Ka-ka, 160:7.
KA-ša-ÛR-RA, 75:2.
KA-ub-ba-tim?, 79c:9.
Ka..., f. of *Lù-^dŠara*, dup-šar, 48:seal
 | 96:5, seal?
Ki-ku-lu, 147:3.
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La-a-šag, f. of *Ne-dug-ga*, dup-šar, 126:seal.
La-ma-nu-ki-im, 20c:3.
Li-ša-ši-im-ilu, 22e:2 | 22g:2.
Lù-ama-na, 155:4.
Lù-banda(-da), 142:7.
Lù-bi?..., 155:seal.
Lù-dingir-ra,
 1. s. of *Á-^dDu*, 129:seal.
 2. arad ^d*Šara*, 98:seal.

3. *dup-šar*, 118:seal.
 4. *GIR*, 8:5 | 14b:1 | 86:9.
 5. *PA*, 113:8.
 6. 118:4 | 129:7 | 180:3.
- Lù-dug-ga*,
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¹ For the reading ^dSara, see the forthcoming *Yale Babylonian Texts* by Clay.

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¹ X = No. 105 bis in *Recherches sur L'origine de l'Ecriture Cuneiforme*, by Thureau-Dangin.

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¹ X = No. 63 in Scheil, *Recueil de Signes*.

CATALOGUE

CATALOGUE.

TEXT.	PLATES.	REIGN.	YEAR.	MONTH.	DAY.	M.L.C.	PROVENANCE AND CONTENTS.
1	1	Bur-Sin	8	10	30	2327	Jokha. Label. List of a messenger's offering.
2	1	Bur-Sin	8	2		2331	Jokha. Same.
3	2	Bur-Sin	8	7	30	2306	Jokha. Same.
4	2	Gimil-Sin	4			2323	Jokha. Label for food and meal.
5	3	Gimil-Sin	3	12	30	2329	Jokha. Label. Offering of a messenger from Jokha.
6	3Sin	1			2324	Jokha. Label for meal sent as food.
7	4	Gimil-Sin	5	3	29	2308	Jokha. Label. Offering of different products.
8	4	Dungi	53	9		2303	Jokha. Bulla. The <i>GIR</i> is Lu-dingirra.
9	4	<i>mu uš-sa mu uš-sa-bi</i>				2321	Tag for a consignment of clay pots.
10	5	Gimil-Sin	3	7		2333	Jokha. Label for an offering.
11	5	Bur-Sin	4			2301	Drehem. Bulla for a payment to the priest.
12	6	Gimil-Sin	4	10	30	2313	Jokha. Label. Offering of a messenger from Jokha.
13	6	Gimil-Sin	3			2316	Jokha. Label. An amount, with its increase, sent for thirteen months.
14a	6	Ur Dynasty				2315	Jokha. Label. An amount, with its increase, sent for two years.
14b	6	Dungi	53	7		2304	Drehem. Bulla. The <i>GIR</i> is Lu-dingirra.
15	7	Gimil-Sin	3			2318	Jokha. Label for grain received as dues for the king, and as fodder for animals.
16	7	Ur Dynasty				2302	Jokha. Bulla. The <i>nubanda</i> is Akalla.
17	7	<i>mu Aš-nun^{ti} ba-ḫul</i>				2517	Larsa. Label. List of sheep sent to different temples.

TEXT.	PLATES.	REIGN.	YEAR.	MONTH.	DAY.	M.L.C.	PROVENANCE AND CONTENTS.
18a	8	Rim-Sin	1	2	4	2474	Larsa. Tag referring to the price of a harvester for one day.
18b	8	Rim-Sin	1	1	11	2475	Larsa. Tag referring to the price of five harvesters.
19a	8	Larsa Dynasty				2476	Larsa. Bulla for a consignment of bricks.
19b	8	Do.				2477	Larsa. Same.
19c	8	Do.				2478	Same.
19d	8	Do.				2479	Same.
19e	8	Do.		7	19	2480	Larsa. Record for a consignment of bricks.
20a	8	Do.				2481	Bulla for a quantity of grain received in exchange for bricks.
20b	8	Sâmsu-iluna	6	6	9	2482	Bulla for quantities of grain.
20c	8	First Dynasty				2496	Bulla for an amount of silver.
21a	9	Larsa Dynasty				2483	Larsa. Bulla for grain received.
21b	9	Do.				2484	Same.
21c	9	Do.				2485	Larsa. Bulla for grain and oil received.
21d	9	Do.				2486	Larsa. Bulla for quantities of wine and grain.
21e	9	Do.				2487	Larsa. Bulla for grain.
22a	9	Do.				2488	Larsa. Bulla for a consignment of bricks.
22b	9	Rim-Sin	(?)	1	26	2489	Larsa. Bulla for grain for laborers.
22c	9	Larsa Dynasty				2490	Larsa. Bulla for one half sar of bricks.
22d	9	Do.				2491	Larsa. Bulla for a consignment of bricks.
22e	9	Do.				2492	Same.
22f	9	Do.				2493	Same.
22g	9	Do.		7	9	2494	Larsa. Record of a consignment of bricks.
22h	9	Do.		6	21	2495	Same.
23	10	Bur-Sin	8	<i>Ezen^dBur^dSin</i>		2312	Jokha. Label for animals offered to different deities.
24	10	Bur-Sin	1	6		1818	Drehem. Bulla for a payment to the elder.
25	11	Gimil-Sin	6	3	29	2305	Jokha. Label for an offering by a messenger.

TEXT.	PLATES.	REIGN.	YEAR.	MONTH.	DAY.	M.L.C.	PROVENANCE AND CONTENTS.
26	11	Išib-pa-ḫe, patesi	1	7		2497	Archive Label.
27	11	Gimil-Sin	4			2364	Tag for a lot of tablets taken away.
28	11	First Dynasty				860	Bulla with a seal impression.
29	11	Ur Dynasty		3		2352	Drehem. Bulla for a consignment on the thirtieth day.
30	12	Bur-Sin	7	11	14	2307	Jokha. Label. List of a messenger's offering.
31	12	Dungi	53	11		2338	Drehem. Label. List of animals sent by the king.
32	13	Ibi-Sin	1			2314	Jokha. Label. List of sheep as a propitiatory sacrifice for eight months.
33a	13	Lugal-anda period	7			1484	Label. Quantities of drink and <i>ni-dun</i> sent by a shepherd.
33b	13	Uru-kagina				2326	Bulla addressed to the official of a fortress.
34a	14	Do.				2498	Bulla with a votive inscription.
34b	14	Do.				2499	Same.
34c	14	Do.				2500	Same.
34d	14	Do.				2501	Same.
35	14	Do.				2502	Same.
36a	15	Do.				2503	Same.
36b	15	Do.				2325	Same.
37	15	Gimil-Sin	6	4		1822	Drehem. Label for slaughtered animals received.
38	16	Gimil-Sin	6	10		2339	Drehem. Same.
39	16	Dungi	50			2340	Drehem. Label. taken for ten months.
40	17	Bur-Sin	4	9		2341	Drehem. Label for cattle sent out.
41	17	Bur-Sin	4			2342	Drehem. Label for slaughtered oxen and sheep received.
42	17Sin	1			2344	Drehem. Label for slaughtered sheep received.
43	17	Dungi	58	10		2343	Drehem. Label for an expenditure from a storehouse.
44	18	Bur-Sin	8	4		2310	Jokha. Label for sheep offered to different deities.
45	19	<i>mu Ša-aš-ru^{hi} a-du 2-kam ba-ḫul</i>		8		2311	Jokha. Label for sheep offered to the gods.

TEXT.	PLATES.	REIGN.	YEAR.	MONTH.	DAY.	M.L.C.	PROVENANCE AND CONTENTS.
46	20	Gimil-Sin	3	9		2345	Drehem. Label for slaughtered sheep received from Ur.
47	20	Bur-Sin	8			2334	Jokha. Label. List of animals.
48	20	Dungi	54	2		2356	Jokha. Tag for a goat skin.
49	21	Gimil-Sin	3			2346	Jokha. Label for skins and sinews.
50	21	Bur-Sin	5	8		2347	Drehem. Label for animals sent by the king.
51	21	Gimil-Sin	2			2348	Jokha. Label for skins and sinews.
52	22	Ur Dynasty				2357	Tag for slaughtered oxen and sheep.
53	22	Ur Dynasty				2358	Tag for four kids.
54	22	Dungi	49	12		2359	Drehem. Label for an ox received.
55	22	Ur Dynasty				2349	Drehem. Label for grain.
56	22	Dungi	44	8		2360	Drehem. Tag for two sheep.
57	23	First Dynasty				1272	Sheep tag.
58	23	Do.				1166	Ewe tag.
59	23	Do.				2361	Same.
60	23	Do.				1191	Same.
61	23	Do.				1080	Sheep tag.
62	23	Do.				1171	Goat tag.
63	23	Do.				839	Same.
64	23	Do.				2518	Ewe tag.
65	23	Do.				1167	Goat tag.
66	23	Do.				1274	Ewe tag.
67	23	Do.				1255	Sheep tag.
68	23	Do.				1229	Same.
69	23	Do.				2362	Ewe tag.
70	23	Do.				2363	Tag for a large kid.
71	24	Bur-Sin	7	12	30	2336	Drehem. Label for an expenditure on the thirtieth day.
72	24	Bur-Sin	3	6	30	2351	Drehem. Bulla for a payment to the elder.
73	24	Bur-Sin	7	4		2337	Drehem. Same.
74	24	Bur-Sin	2	2	29	1819	Drehem. Label for an expenditure on the twenty-ninth day.
75	24	Bur-Sin	1	10		2365	Drehem. Tag for the expenses of an individual.
76	24	Ur Dynasty				2366	Bulla with a seal impression.

TEXT. PLATES.	REIGN.	YEAR.	MONTH.	DAY.	M.L.C.	PROVENANCE AND CONTENTS.
77	25 Gimil-Sin	4			2320	Jokha. Label for meal sent as food.
78	25 Bur-Sin	8			2367	Tag for a quantity of the <i>ash</i> -grain.
79a	25 Larsa Dynasty				2504	Sheep tag.
79b	25 Do.				2516	Same.
79c	25 Do.				2505	Bulla for quantities of grain.
79d	25 Do.				2506	Bulla for grain.
79e	25 Do.				2473	Sheep tag.
80	26 Bur-Sin	7	10		2368	Jokha. Label for grain.
81	26 Dungi	42			2369	Jokha. Same.
82	26 Bur-Sin	7	7		2370	Jokha. Same.
83	27 <i>mu dumu lugal</i>		9		2371	Jokha. Same.
84	27 Gimil-Sin	5	8		2372	Jokha. Tag for an offering of grain.
85	27 <i>mu uš-sa</i>		12		2373	Jokha. Same.
86	27 Dungi	46	12		2378	Drehem. Same.
87	27 Gimil-Sin	4			2375	Tag for a cargo of grain to Jokha.
88	28 Bur-Sin	8	11		2376	Jokha. Tag for an offering of grain.
89	28 Dungi	49	13		2377	Jokha. Same.
90	28 Dungi	35	6		2379	Jokha. Label for an offering of fish.
91	28 Gimil-Sin	1	6		2508	Jokha. Label for two objects for a ship.
92	29 Gimil-Sin	7	7		2380	Jokha. Label for grain from two individuals.
93	29 Gimil-Sin	7	11		2381	Jokha. Label for grain.
94	29 Gimil-Sin	1	3		2374	Jokha. Label for grain as fodder for animals.
95	29 Bur-Sin	4			2383	Label for provisions received from an individual.
96	30 Dungi	54	5		2386	Jokha. Label for goats received.
97	30 Dungi	47	1		2385	Jokha. Tag for grain received as fodder.
98	30 Dungi	49	4		2387	Jokha. Same.
99	30 Dungi	57	2		2382	Jokha. Same.
100	31 Prior to the Ur Dynasty				2388	Label for amounts from different individuals.
101	31 Prior to the Ur Dynasty				2434	Slave tag.
102	31 Dungi	44			2390	Label for five hides sent out.
103	31 Prior to the Ur Dynasty				2391	Label for quantities of oil.

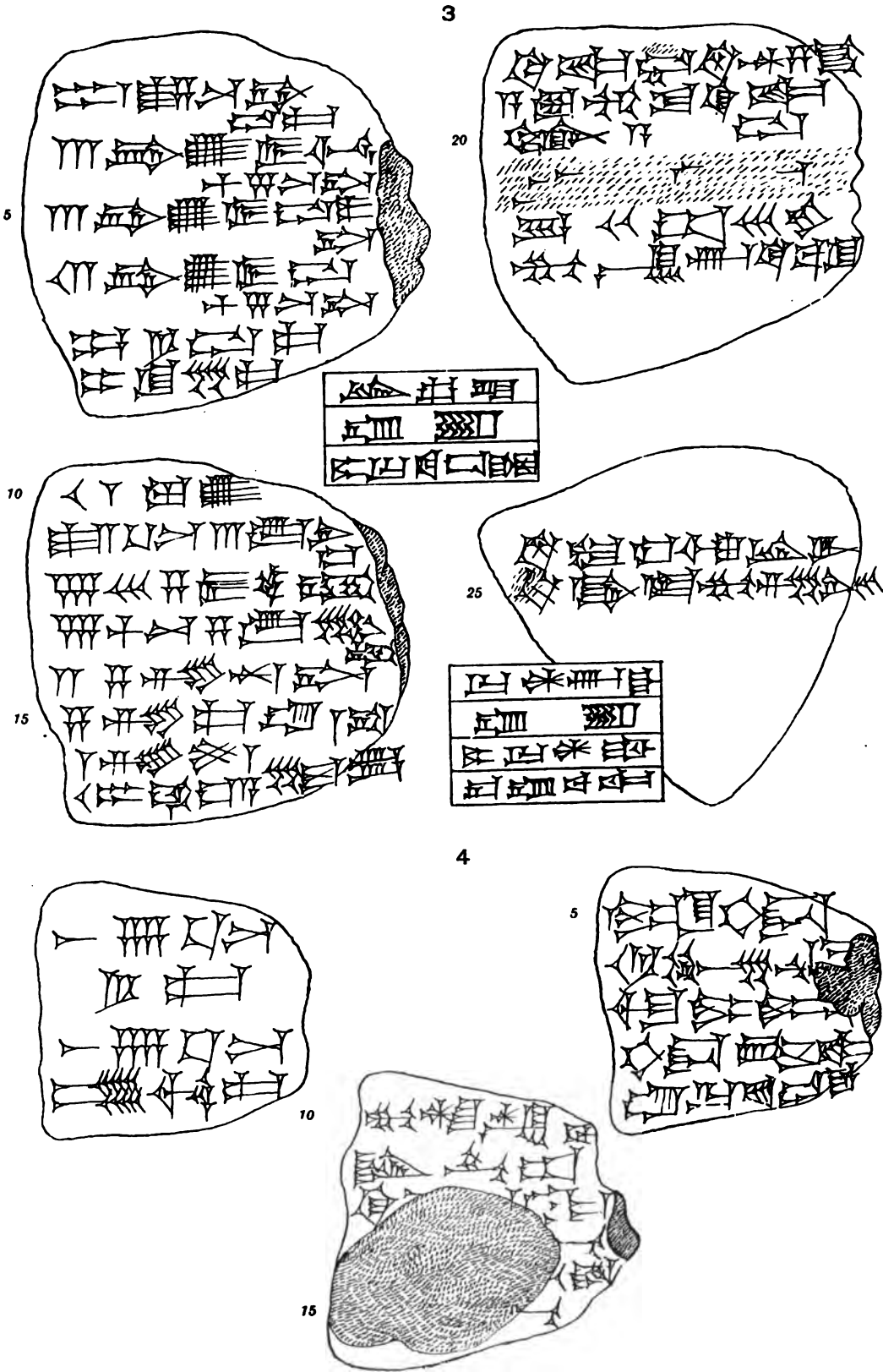
TEXT.	PLATES.	REIGN.	YEAR.	MONTH.	DAY.	M.L.C.	PROVENANCE AND CONTENTS.
104	31	Ur Dynasty		10		2392	Jokha. Label for grain.
105	31	Bur-Sin	8	1		2393	Jokha. Same.
106	32	Gimil-Sin	1			2394	Tag. An order for grain.
107	32	<i>mu en Ga-e³ki ba-túg</i>		13		2395	Jokha. Tag for the rations of an individual.
108	32	<i>mu dumu lugal</i>		12		2396	Jokha. Label for grain.
109	32	Ur Dynasty				2397	Tag. An order for grain.
110	32	Dungi	41	3		2398	Jokha. Tag for grain received.
111	32	Ur Dynasty				2399	Tag for garments.
112	33	Gimil-Sin	3			2400	Tag for grain as revenue.
113	33	Bur-Sin	6	4		2401	Jokha. Tag for a kind of payment in connection with work on a field.
114	33	Gimil-Sin	8			2402	Tag for grain.
115	34	Bur-Sin	5			2403	Jokha. Tag for a kind of payment to two officials in charge of a field.
116	34	Dungi	56	13		2404	Jokha. Label for the wages of laborers.
117	34	Bur-Sin	5			2405	Tag for the rations of laborers employed on a field.
118	34	Bur-Sin	6	4		2406	Jokha. Tag for interest grain.
119	35	Dungi	56			2407	Label for wages.
120	35	Dungi	56			2408	Jokha. Tag for a kind of payment to an official in charge of a field.
121	35	Bur-Sin	3	3		2409	Jokha. Same.
122	35	Ur Dynasty				2410	Tag for oxen and sheep.
123	35	Ur Dynasty				2411	Same.
124	36	Dungi	51			2412	Tag for a kind of payment to officials.
125	36	Bur-Sin	1			2413	Tag for the rations of a number of men employed on a field.
126	36	Dungi	56	3		2414	Jokha. Tag for wages.
127	36	Dungi	58			2509	Jokha. Tag for a kind of payment to men gone to Ur and Jokha.
128	37	Dungi	59	3		2416	Jokha. Tag for the wages of laborers.
129	37	Gimil-Sin	1			2417	Tag for a kind of payment to men going from Jokha to Nippur.

TEXT.	PLATES.	REIGN.	YEAR.	MONTH.	DAY.	M.L.C.	PROVENANCE AND CONTENTS.
130	37	Gimil-Sin	6			2418	Tag for grain.
131	38	Ur Dynasty				2419	Tag for a kind of payment.
132	38	Gimil-Sin	4	12		2420	Drehem. Tag for a kind of payment to female servants.
133	38	Dungi	54	9		2415	Jokha. Tag. Cost of making a garment.
134	38	Dungi	56	13		2422	Jokha. Tag for binding reeds received.
135	39	Dungi	58			2469	Label. List of binding reeds.
136	39	Ur Dynasty				2470	Label. List of wood and reeds received.
137	39	Bur-Sin	2	13		2423	Jokha. Label for reeds.
138	40	Bur-Sin	7	6		2424	Jokha. Label for wood.
139	40	Bur-Sin	5	9		2425	Drehem. Tag for wooden articles.
140	40	Bur-Sin	2			2426	Tag for a quantity of oil received from the patesi.
141	40	Bur-Sin	3			2427	Label for an offering of reeds.
142	41	Dungi	45	7		2510	Jokha. Label for copper articles.
143	41	Dungi	57	12		2429	Jokha. Same.
144	41	Bur-Sin	8	4		2430	Jokha. Same.
145	41	Dungi	58	6		2428	Jokha. Same.
146	42	Gimil-Sin	7	8		2433	Jokha. Tag for silver received.
147	42	Dungi	x+28	7		1038	Drehem. Tag for silver sent as interest on dates.
148	42	Dungi	57	9		2431	Jokha. Tag for silver paid to a silversmith.
149	42	Bur-Sin	5	12		2432	Jokha. Tag for quantities of different kinds of drink.
150	43	Gimil-Sin	9	4		2435	Drehem. Tag for a quantity of flour.
151	43	Bur-Sin	3			2436	Label for oil from the patesi of Jokha.
152	43	Gimil-Sin	6	4		2437	Jokha. Tag for grain.
153	43	Ur Dynasty				2438	Tag for garments.
154	43	<i>mu dumu lugal</i>				2439	Label for grain.
155	44	Ur Dynasty		2		2440	Drehem. Tag for jars of food.
156	44	Ur Dynasty				2354	Bulla referring to a transaction at a storehouse.
157	44	First Dynasty		5	26	2441	Tag for the rations of seventeen soldiers under a <i>GIR</i> .

TEXT.	PLATES.	REIGN.	YEAR.	MONTH.	DAY.	M.L.C.	PROVENANCE AND CONTENTS.
158	44	Gimil-Sin	3			2355	Jokha. Label for garments received.
159	45	Gimil-Sin	(?)	12		2471	Drehem. Label. List of animals.
160	45	<i>mu dumu lugal</i>		12		2511	Jokha. Label for a grain account.
161	45	Gimil-Sin	4			2512	Archive Label.
162	45	Dungi	57			2444	Label for the wages of laborers.
163	46	Dungi	57			2445	Archive Label.
164	46	Gimil-Sin	5			2446	Same.
165	46	Bur-Sin	6			2447	Drehem. Same.
166	46	<i>mu Ša-aš-šu-ru^{ki} a-du 2-kam ba-ḫul</i>				2448	Same.
167	46	Ur Dynasty				2449	Same.
168	46	Ur Dynasty				2450	Same.
169	47	Bur-Sin	9			2451	Same.
170	47	Ur Dynasty				2452	Same.
171	47	Do.				2472	Same.
172	47	Do.				2453	Same.
173	47	Dungi	54			2454	Same.
174	47	Ur Dynasty				2455	Same.
175	48	Do.				2513	Same.
176	48	Do.				2457	Same.
177	48	Dungi	51			2458	Same.
178	48	Ur Dynasty				2459	Same.
179	48	Dungi	54			2514	Same.
180	48	Bur-Sin	3	6		2515	Jokha. Same.
181	49	Bur-Sin	1	12		2421	Jokha. Slave tag.
182	49	Sâmsu-iluna?	4?	1		964	Bulla for the rations of seven harvesters.
183	49	Gimil-Sin	6			2464	Archive Label.
184	49	Ur Dynasty				2456	Same.
185	49	First Dynasty		1	9	1565	Bulla for the rations of three harvesters.
186	49	Dungi	49			2465	Tag for grain as the deficit of a transaction.
187	50	First Dynasty		12	18	2466	Tag for amounts from two shepherds.
188	50	Ammidatana	(?)	2	5	1396	Tag for the rations of temple servants.
189	50	Larsa Dynasty		8		2507	Bulla for quantities of grain as rations.
190	50	First Dynasty		8	15	2468	Bulla for wages.

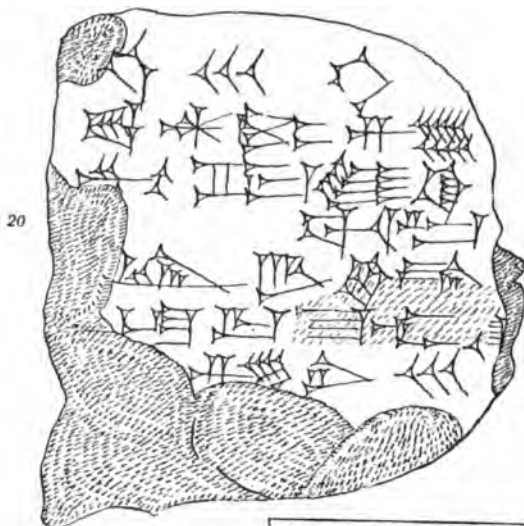
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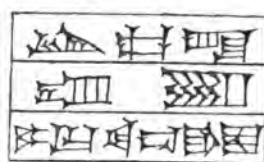
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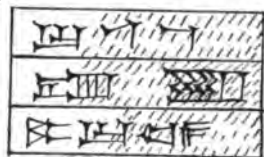
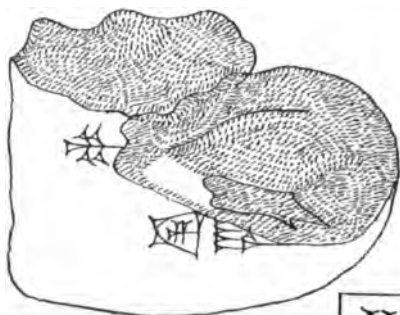
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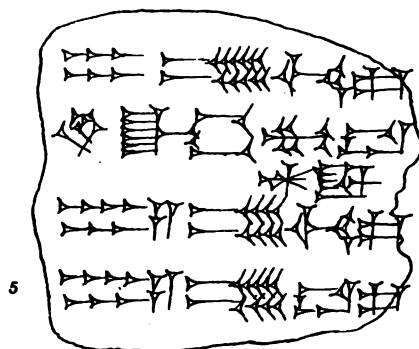


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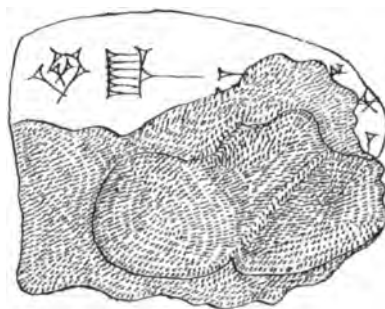
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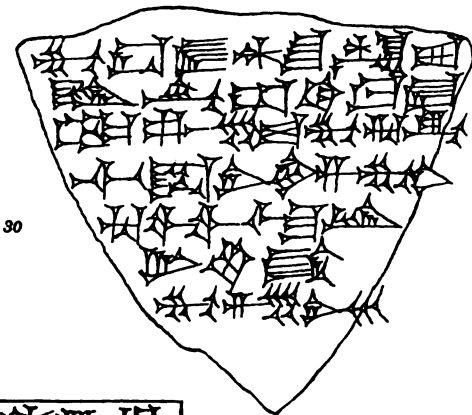
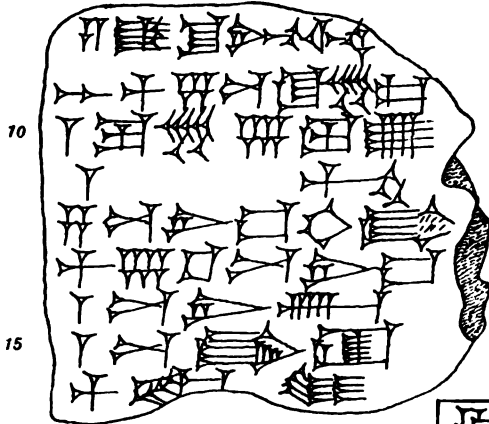
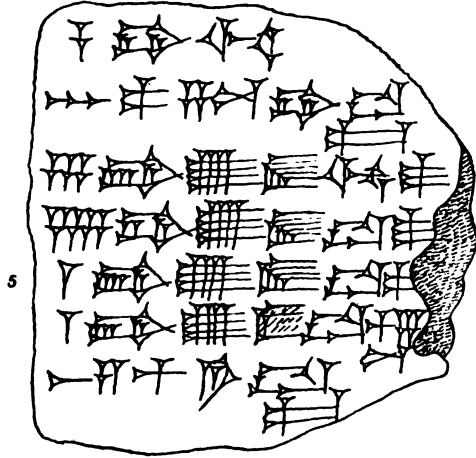
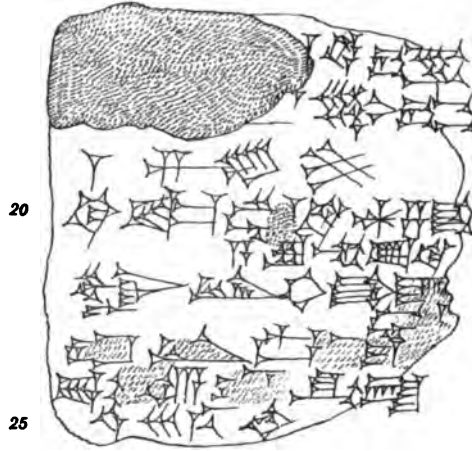


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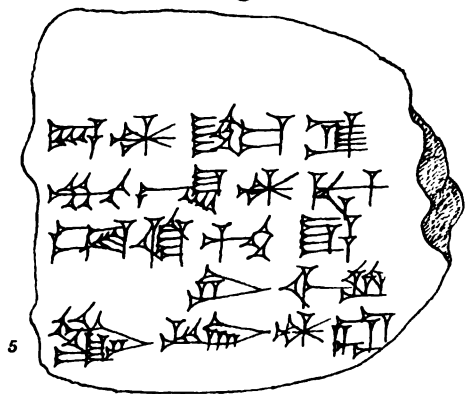
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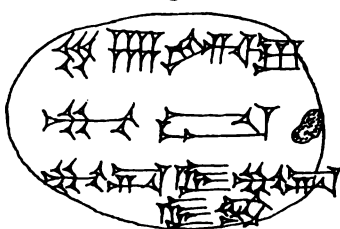
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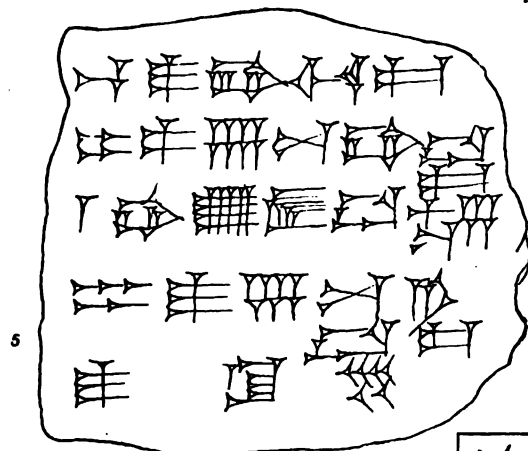


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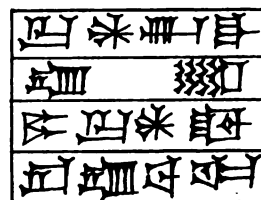
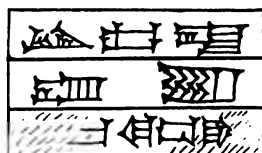
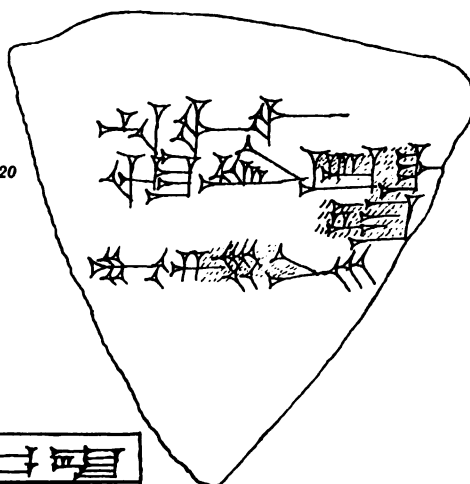
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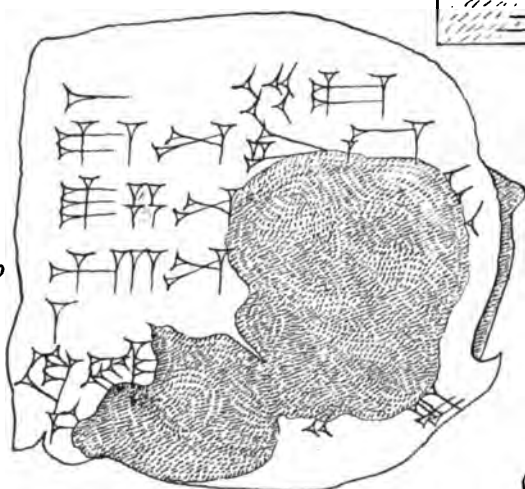


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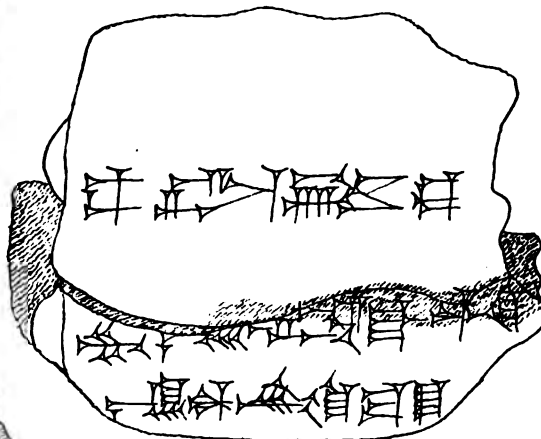
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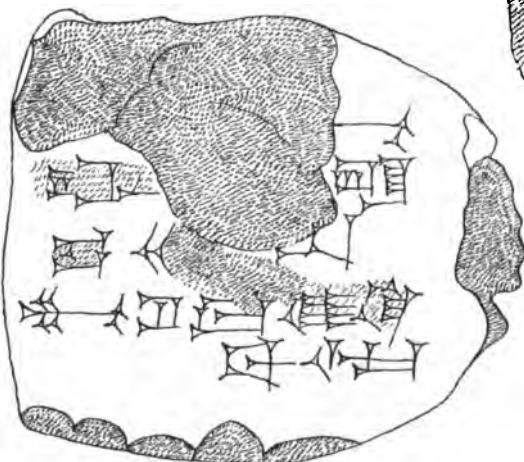
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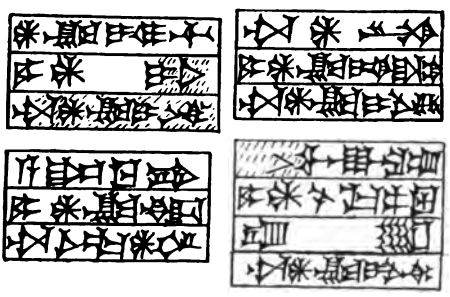
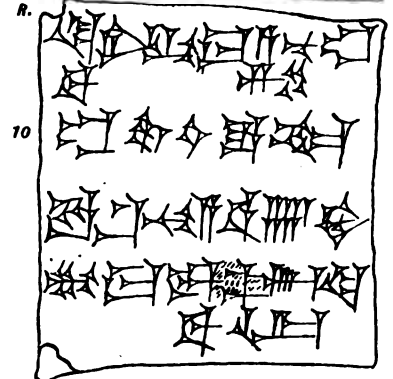
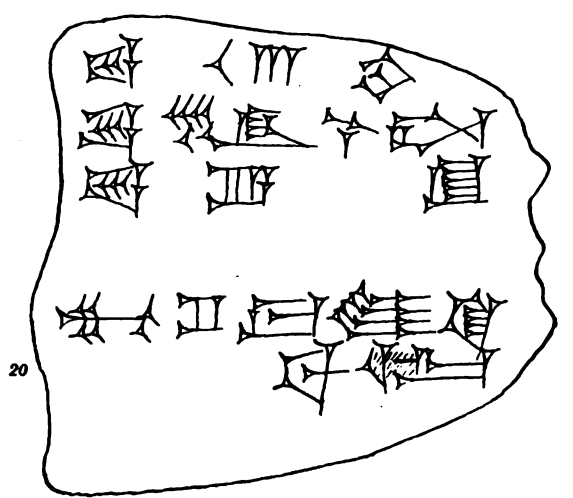
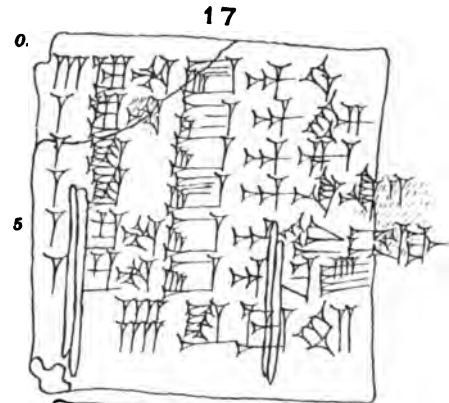
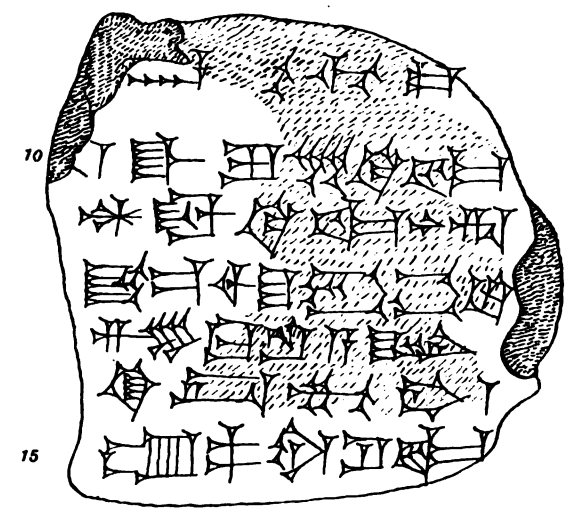
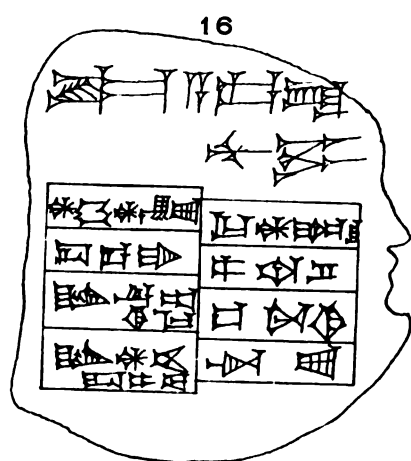
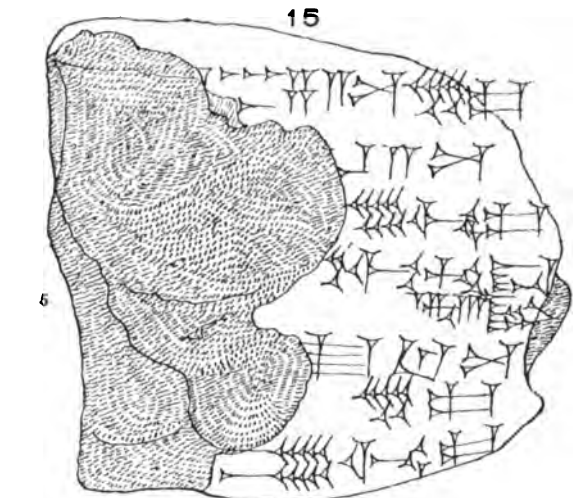


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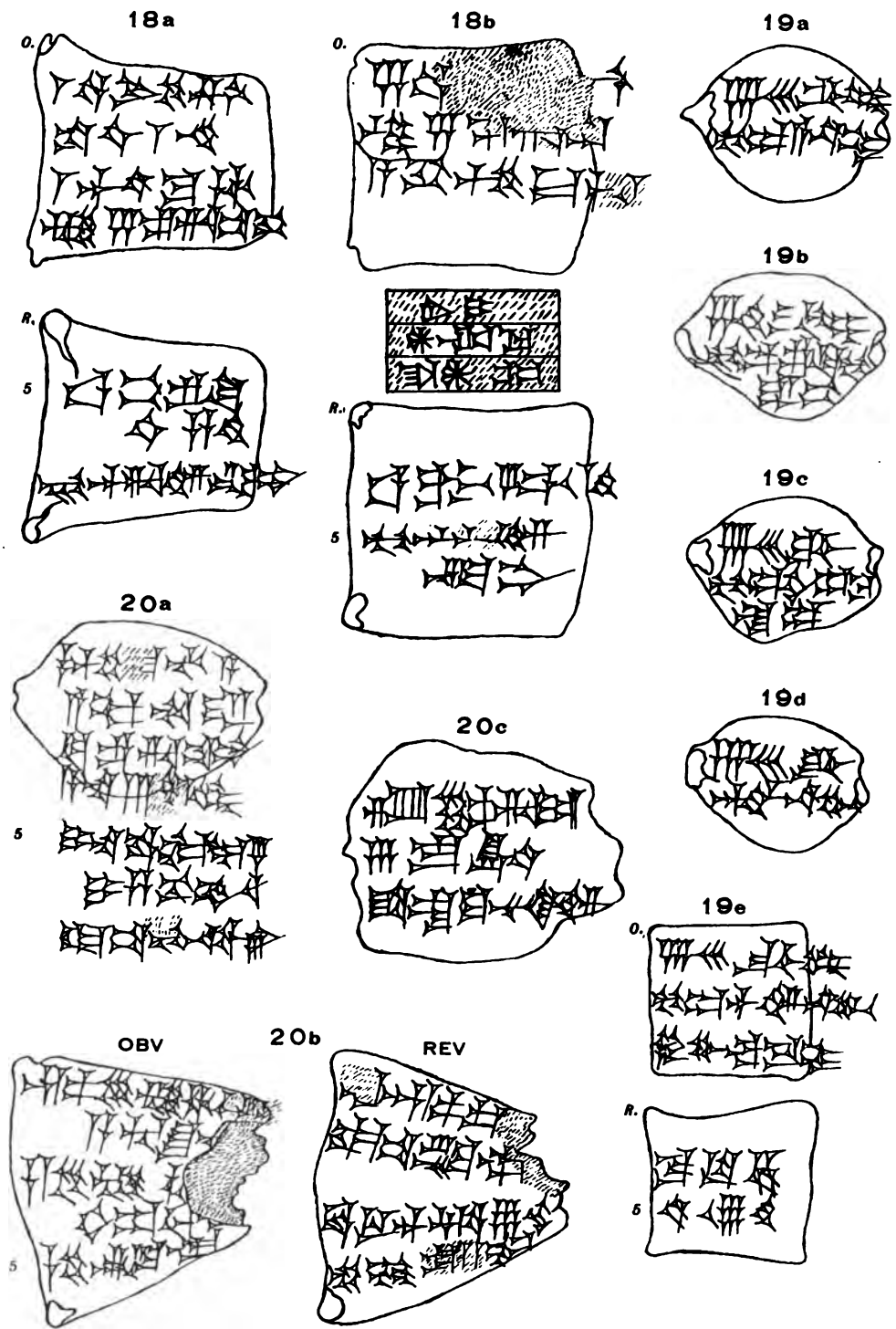
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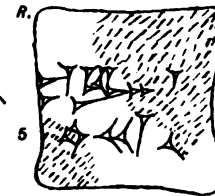
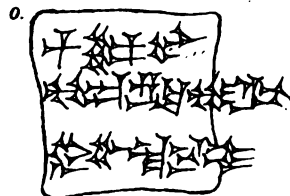
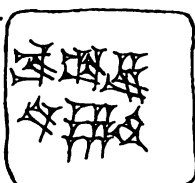
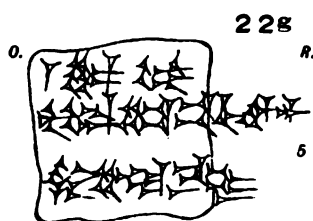
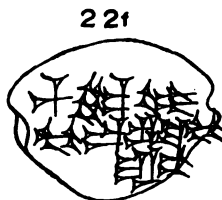
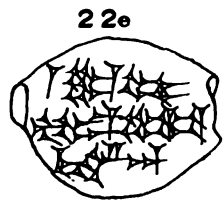
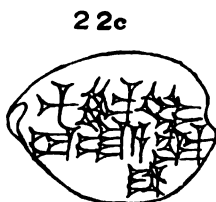
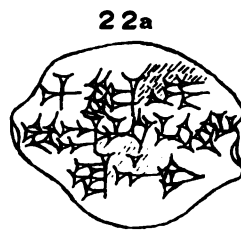
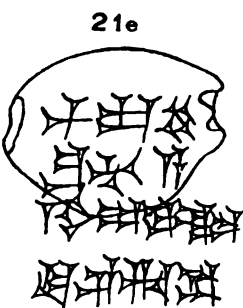
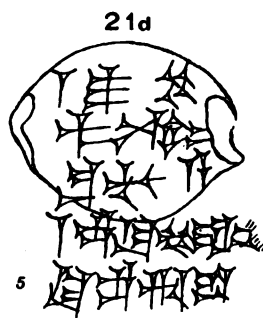
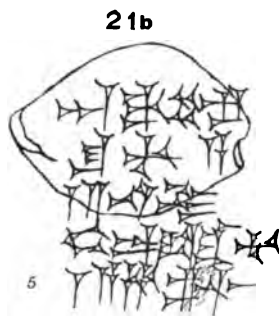
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PLATE 8



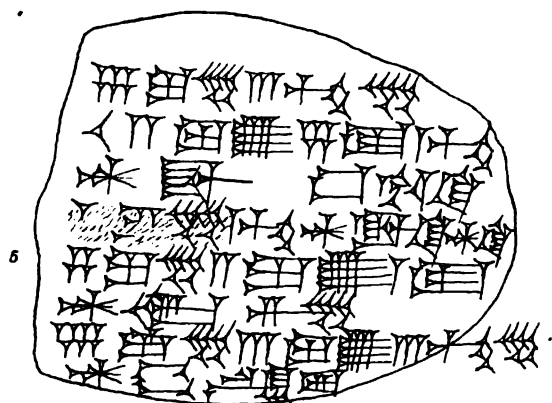
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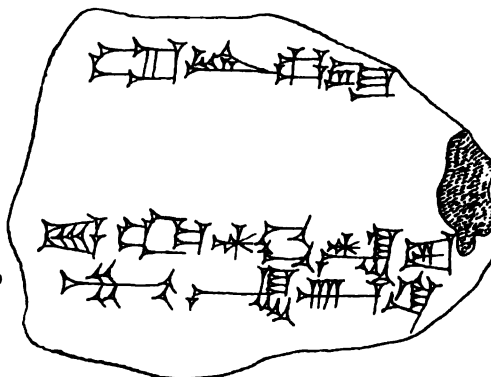


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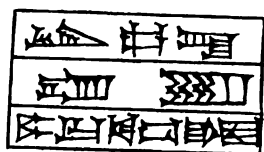
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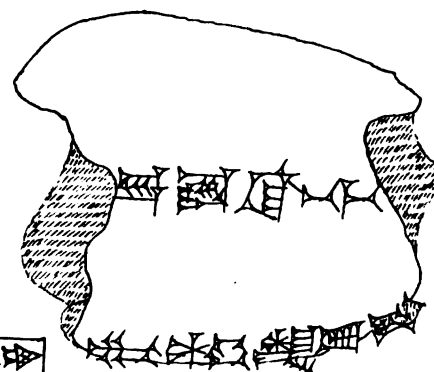
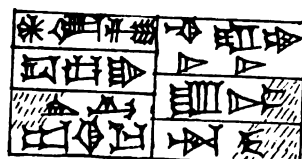
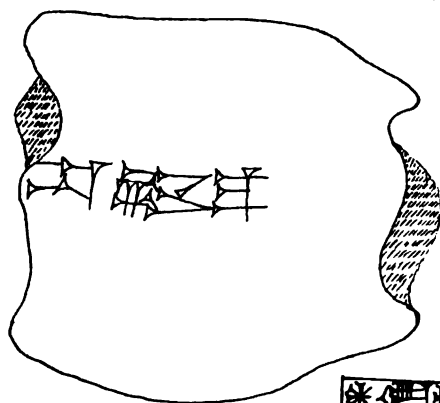
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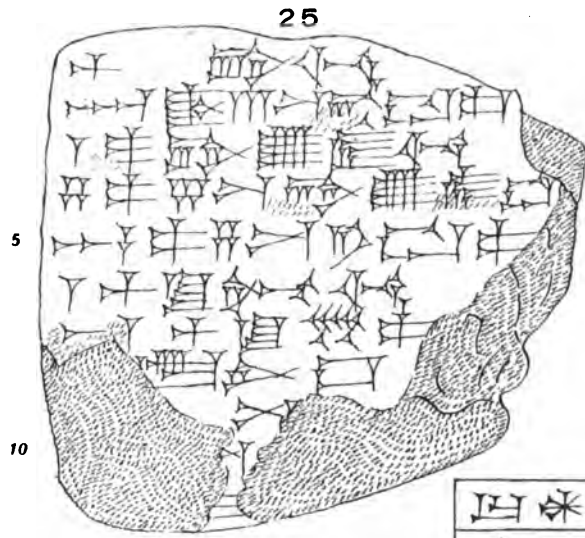
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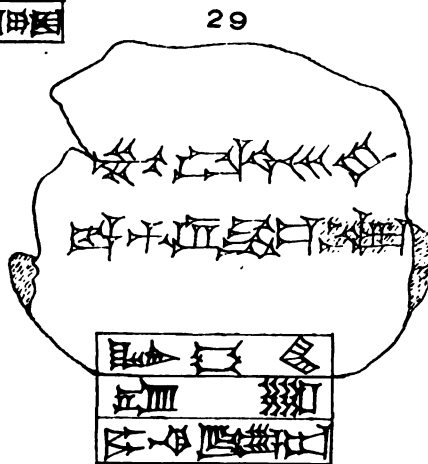
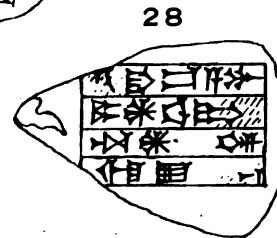
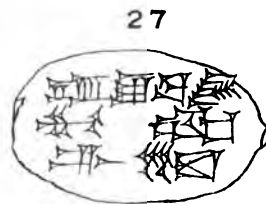
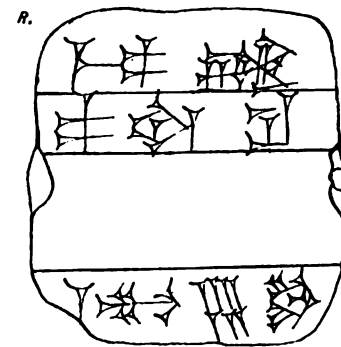
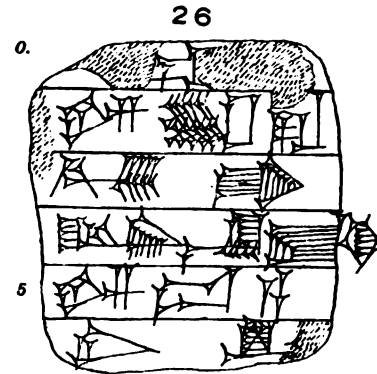
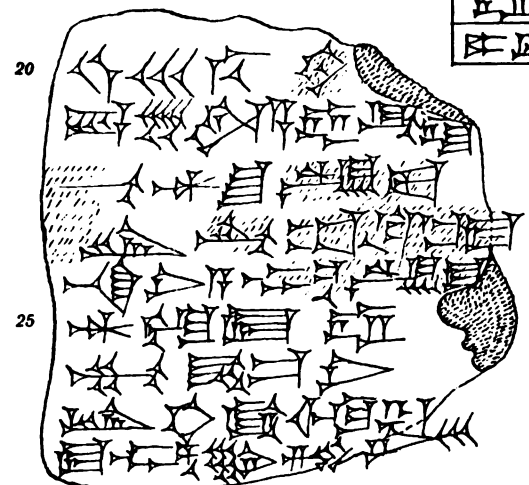
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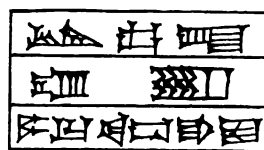
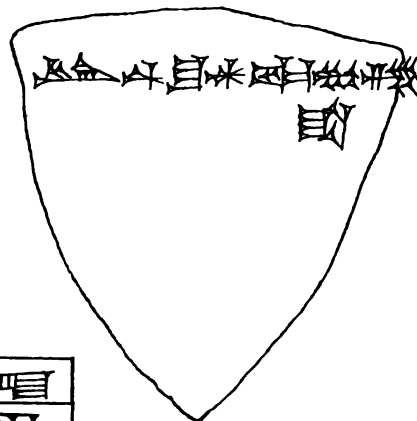
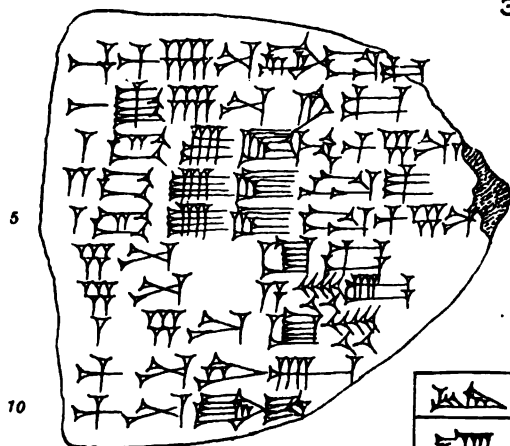
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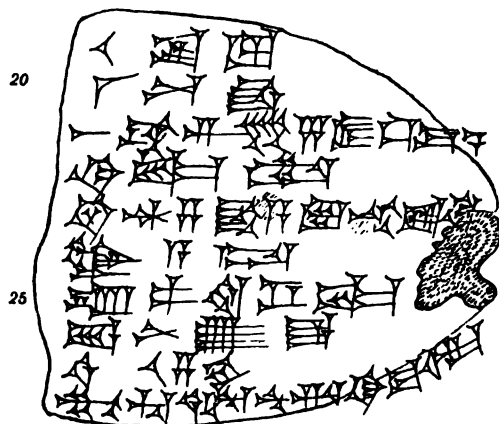
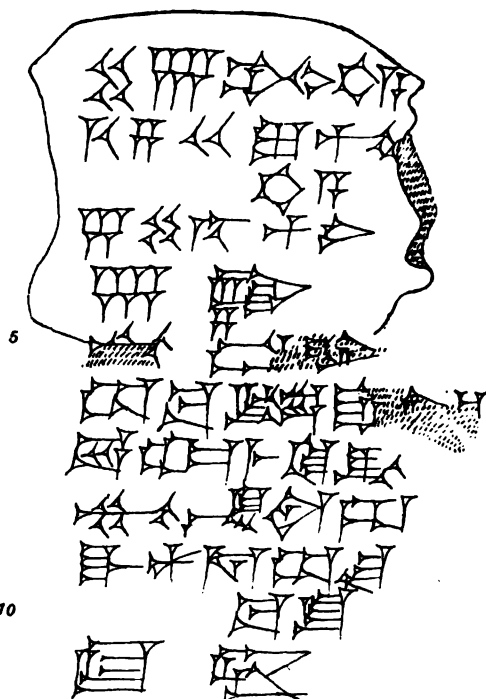
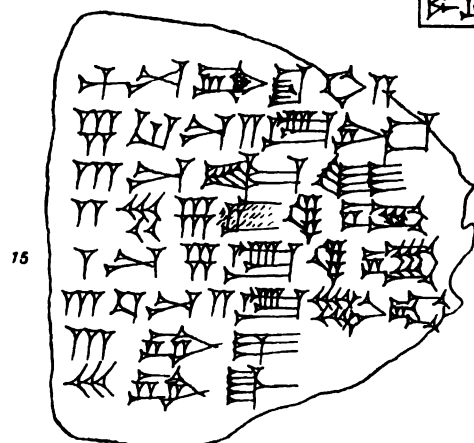
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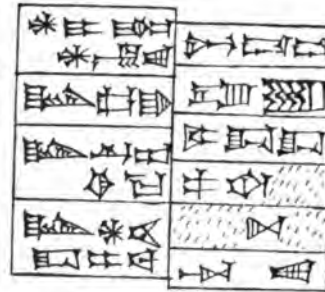
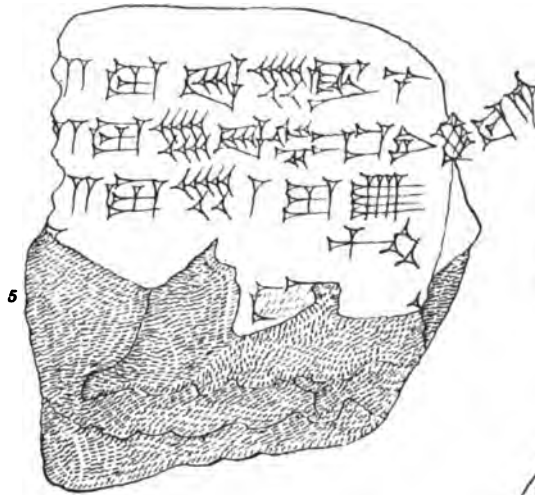


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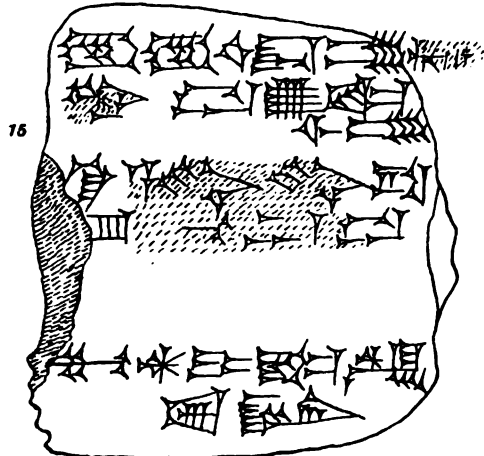
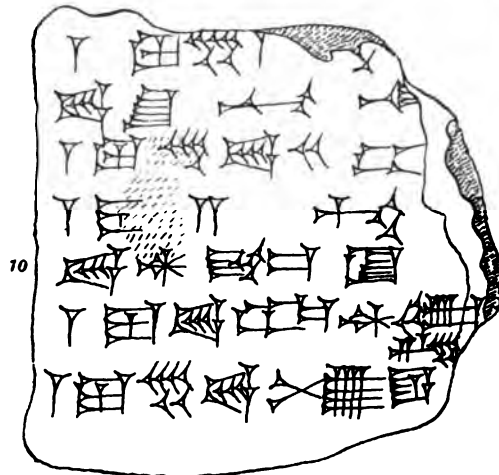
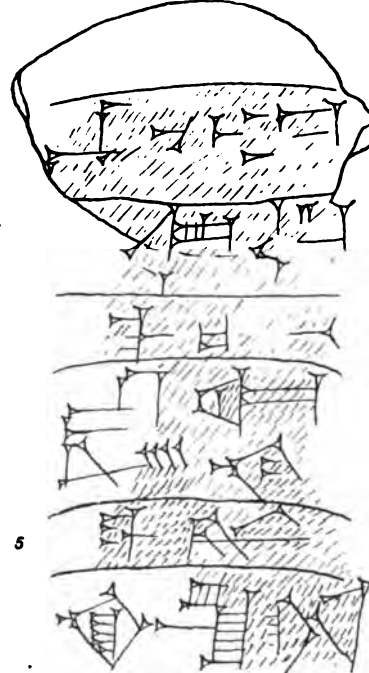
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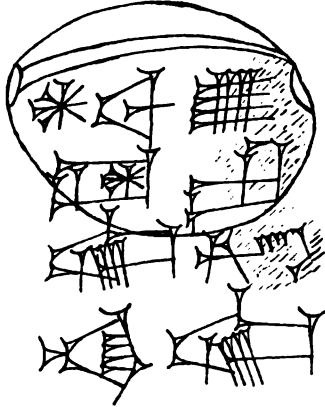


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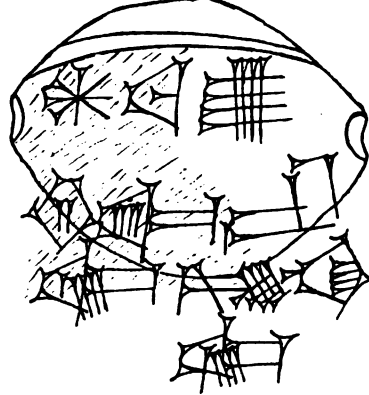


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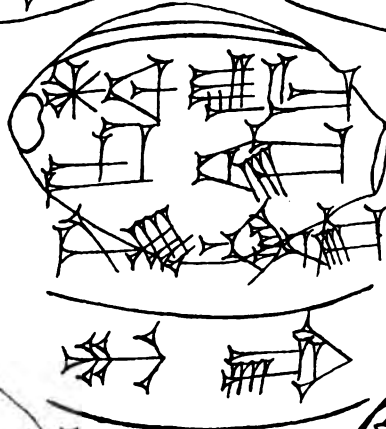
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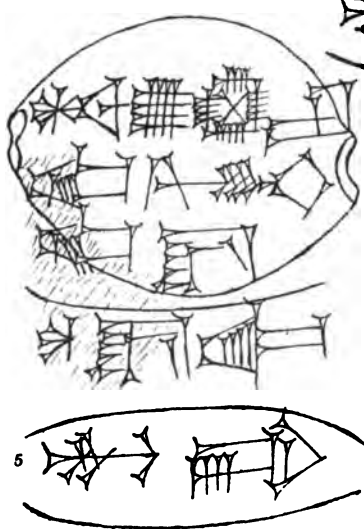
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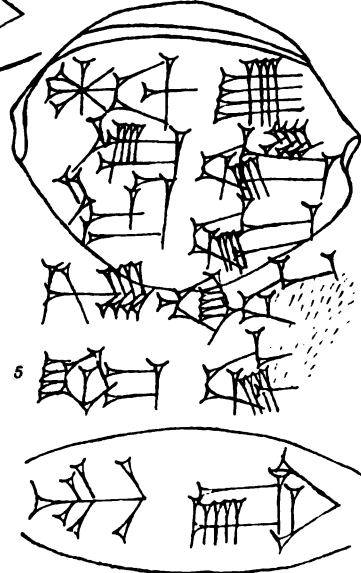
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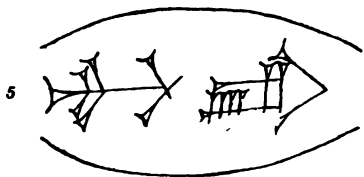
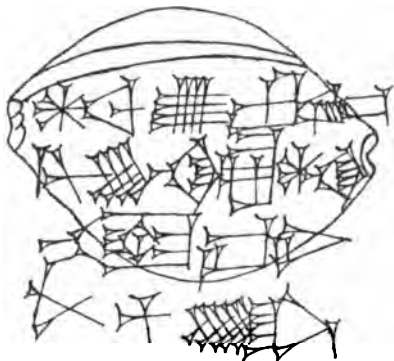


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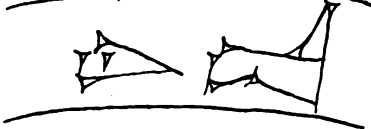
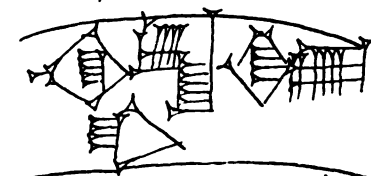
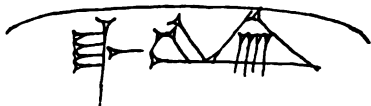
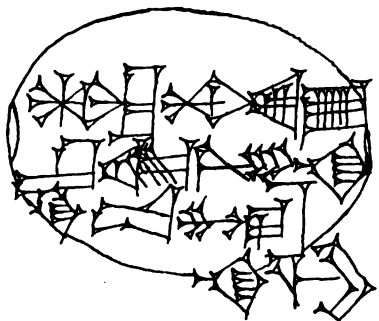


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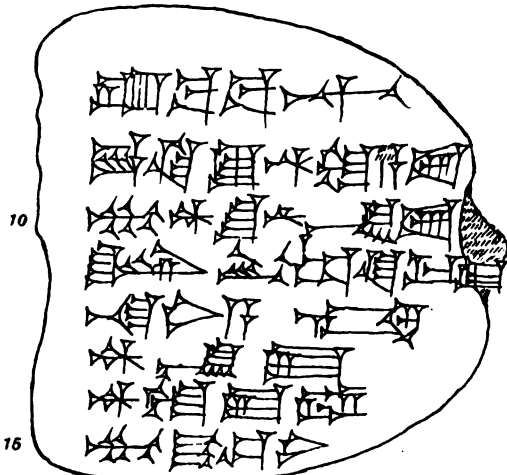
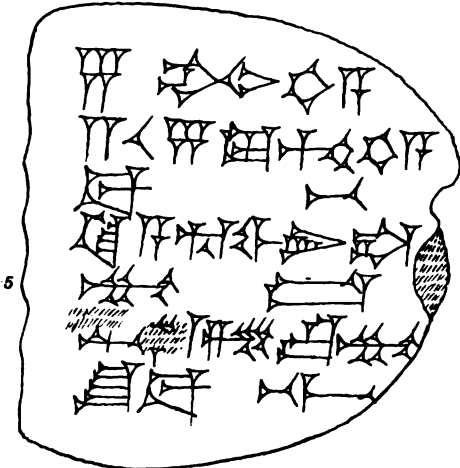
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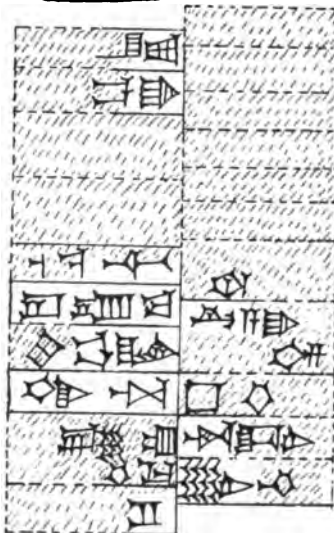
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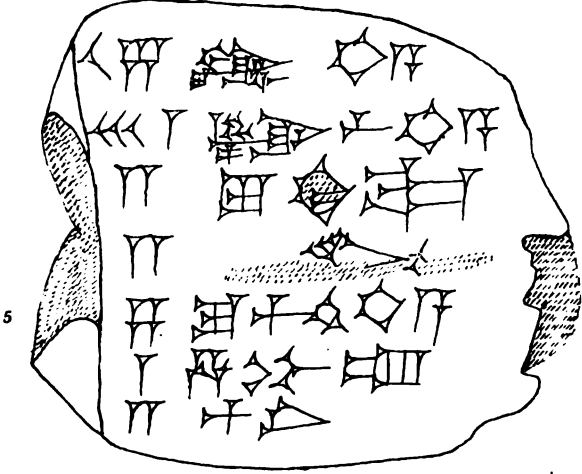


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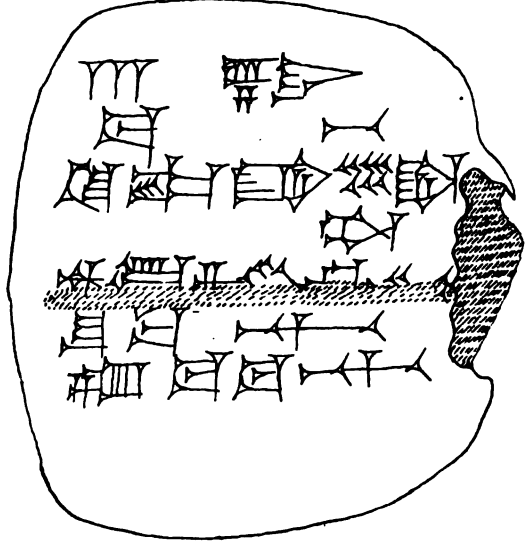
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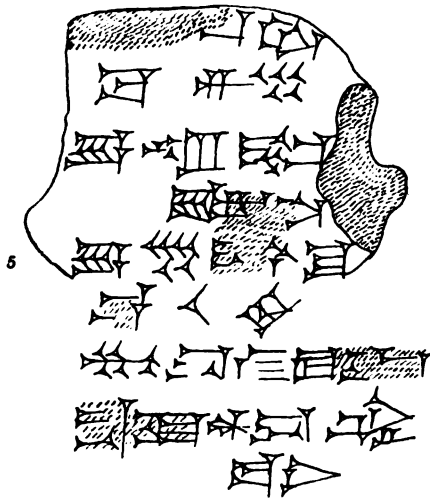


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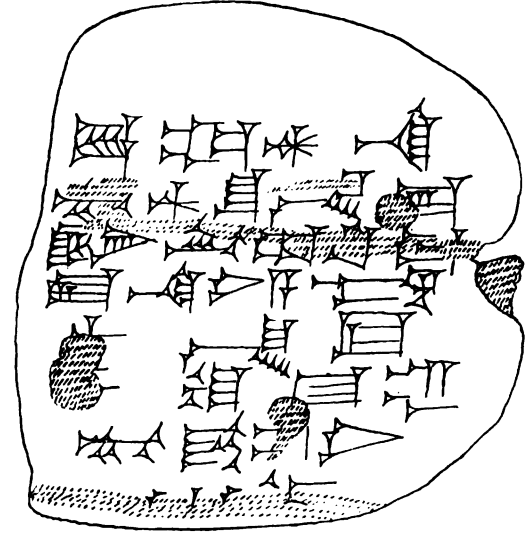
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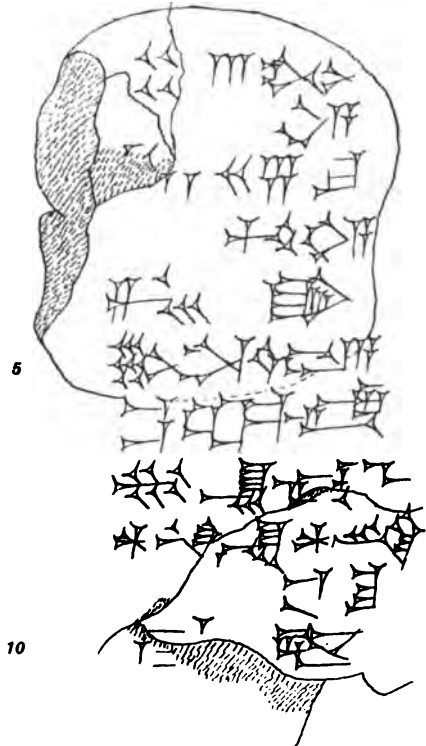
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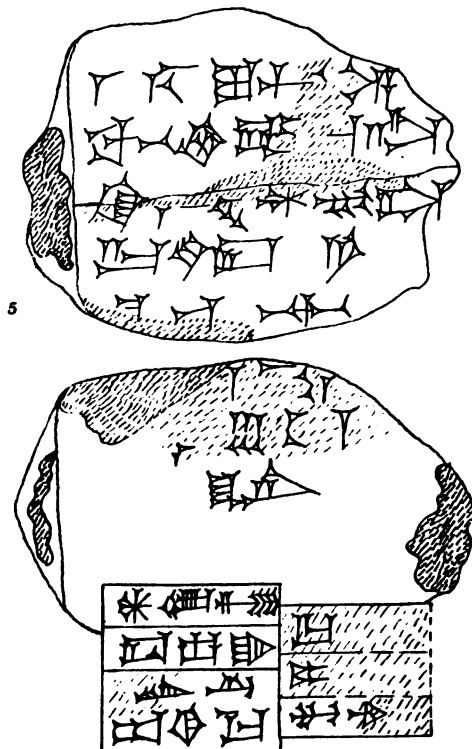
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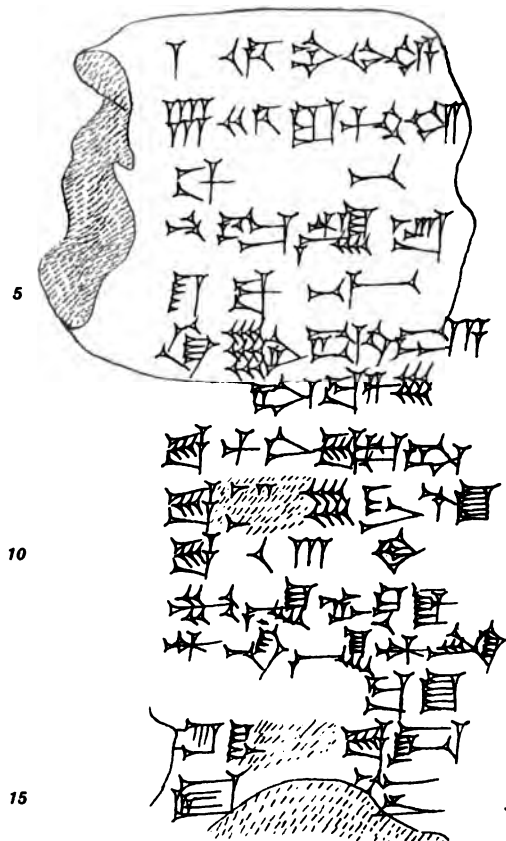
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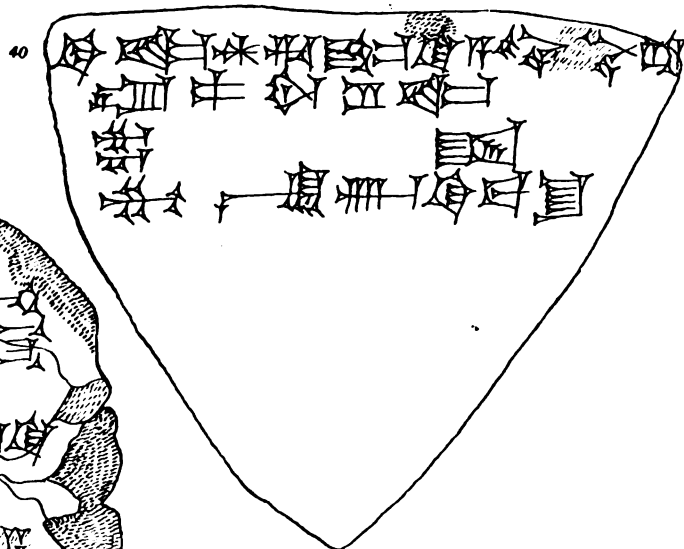
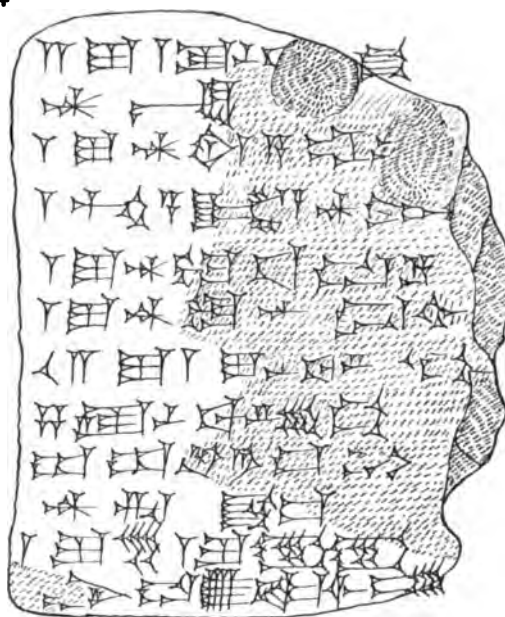
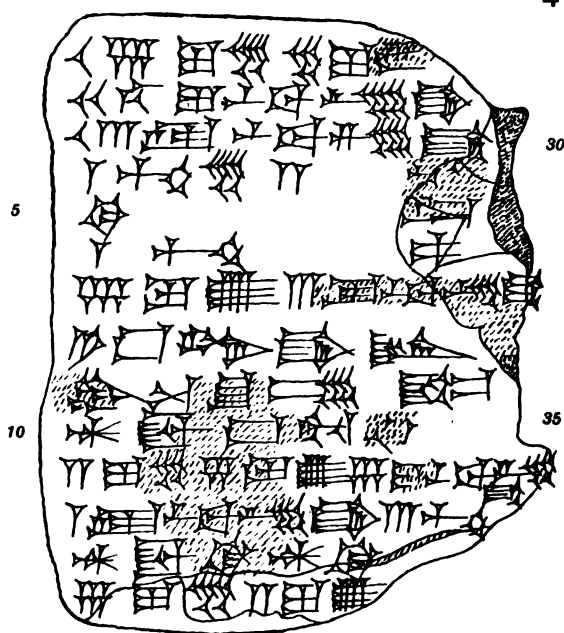


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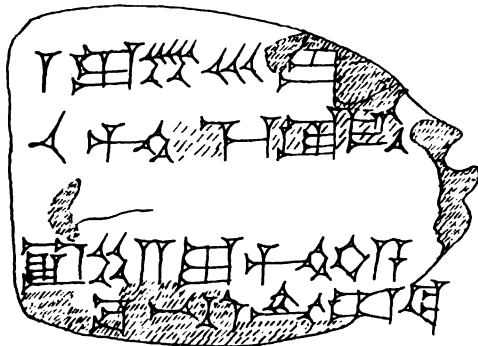
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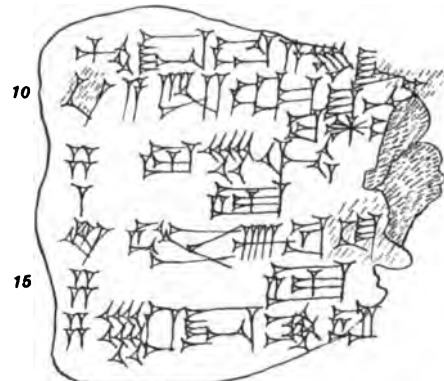
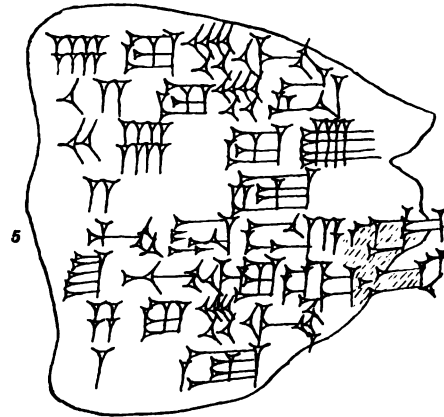


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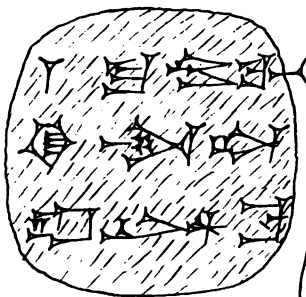


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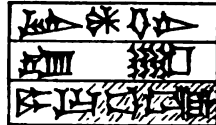
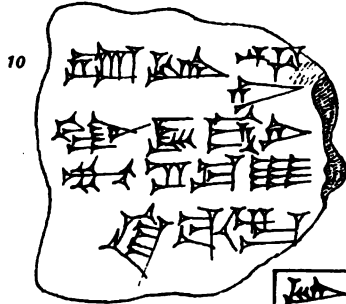
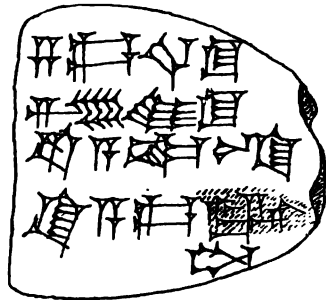
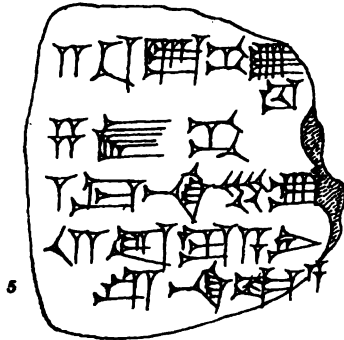
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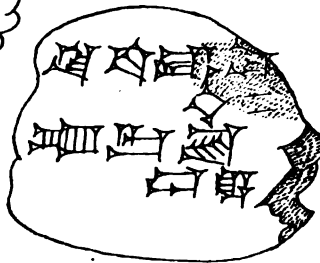
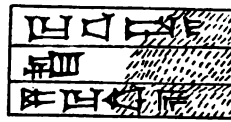
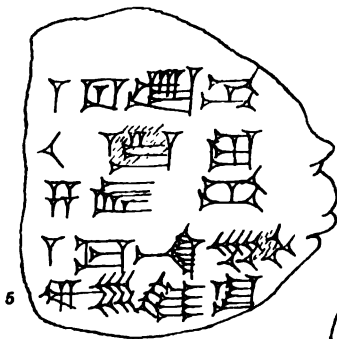
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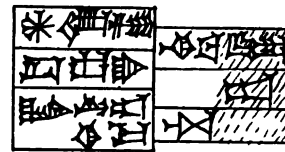
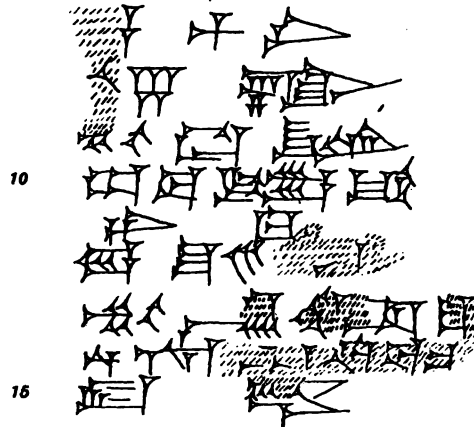
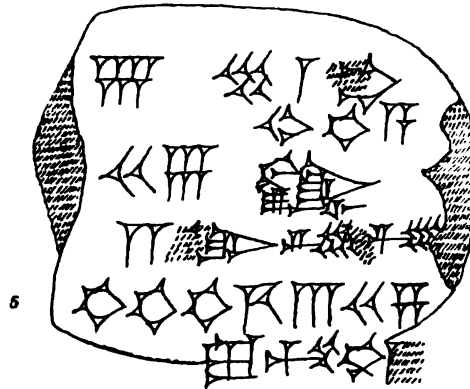
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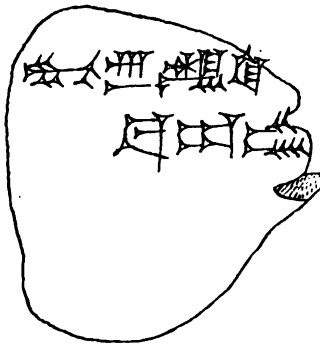
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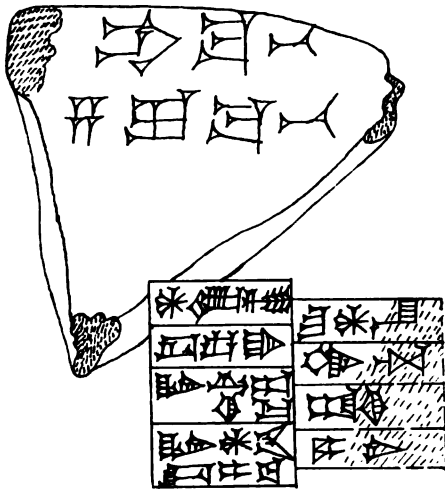


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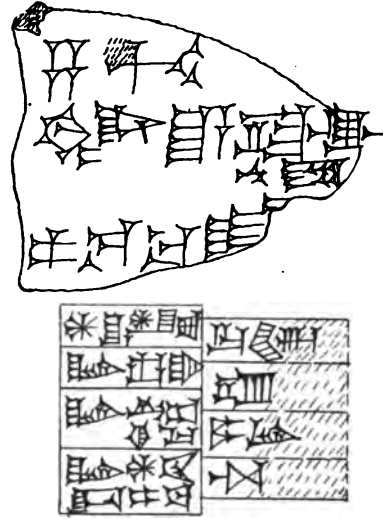


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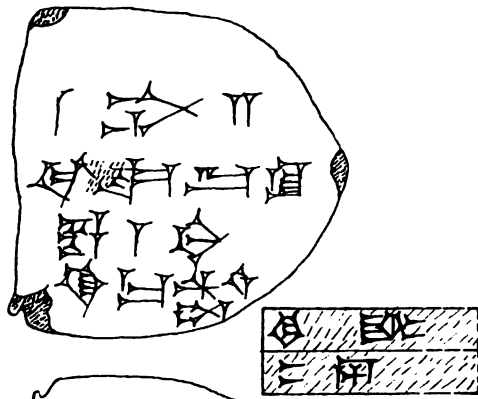
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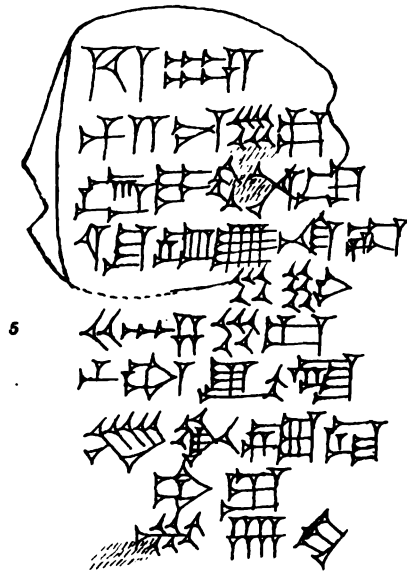
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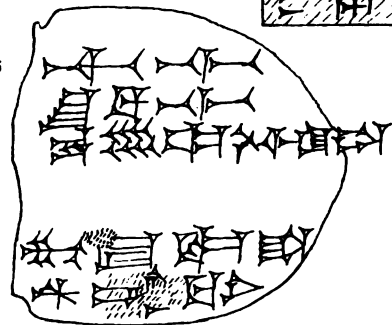
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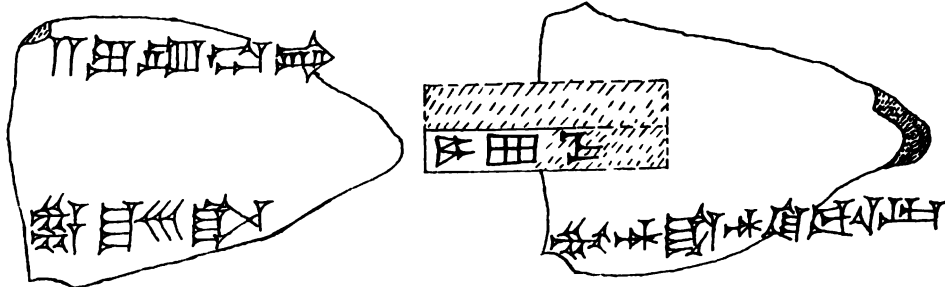
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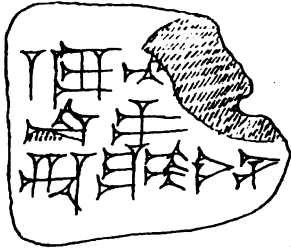
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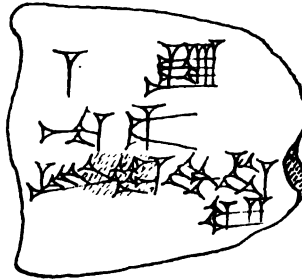
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58



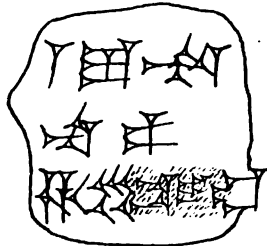
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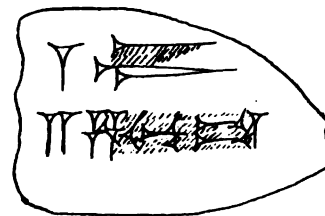
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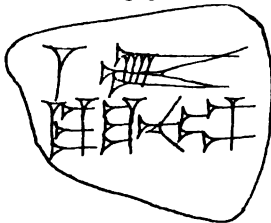
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62



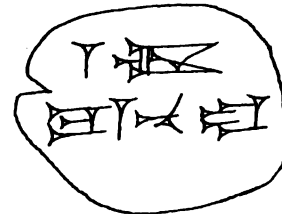
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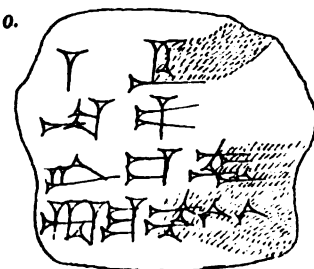
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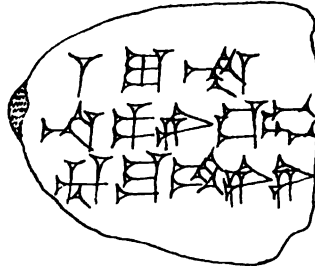
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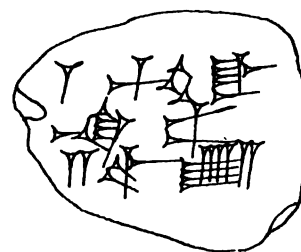
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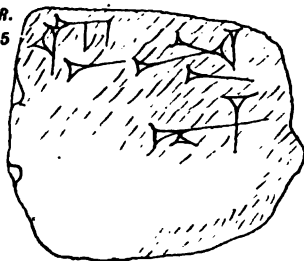
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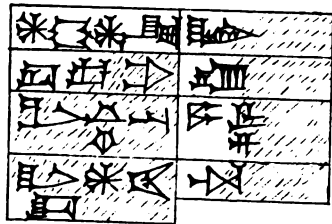
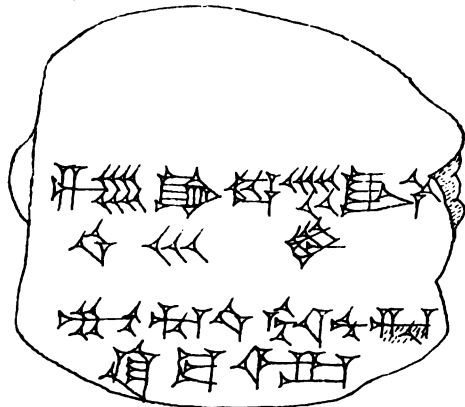
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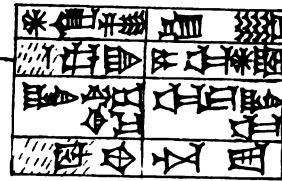
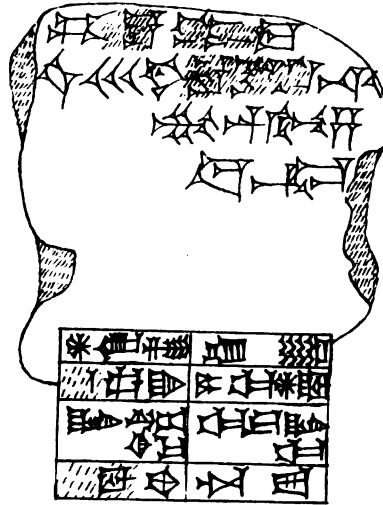
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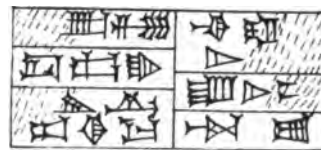
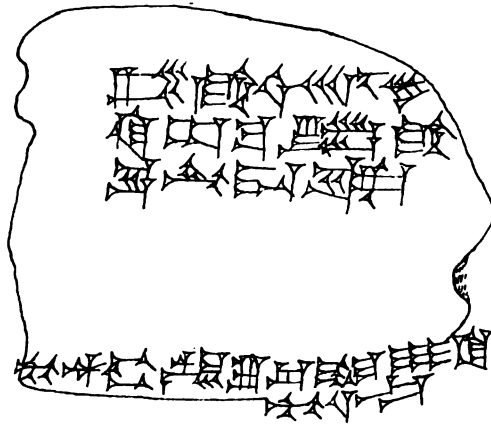
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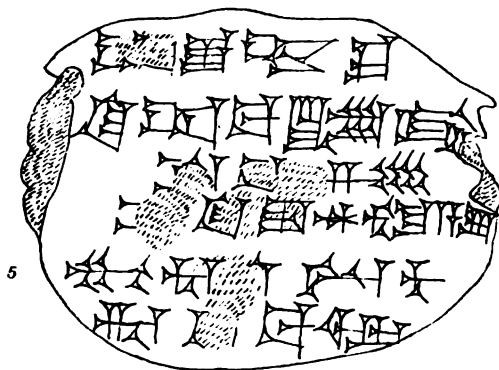
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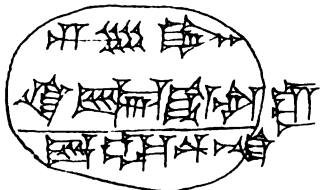
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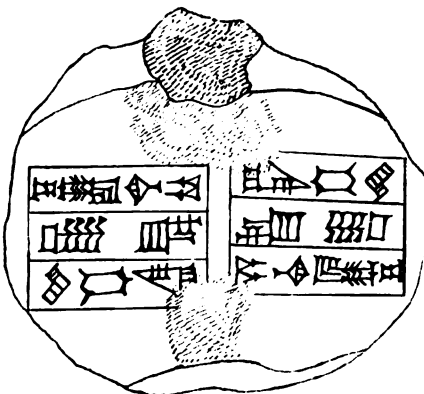
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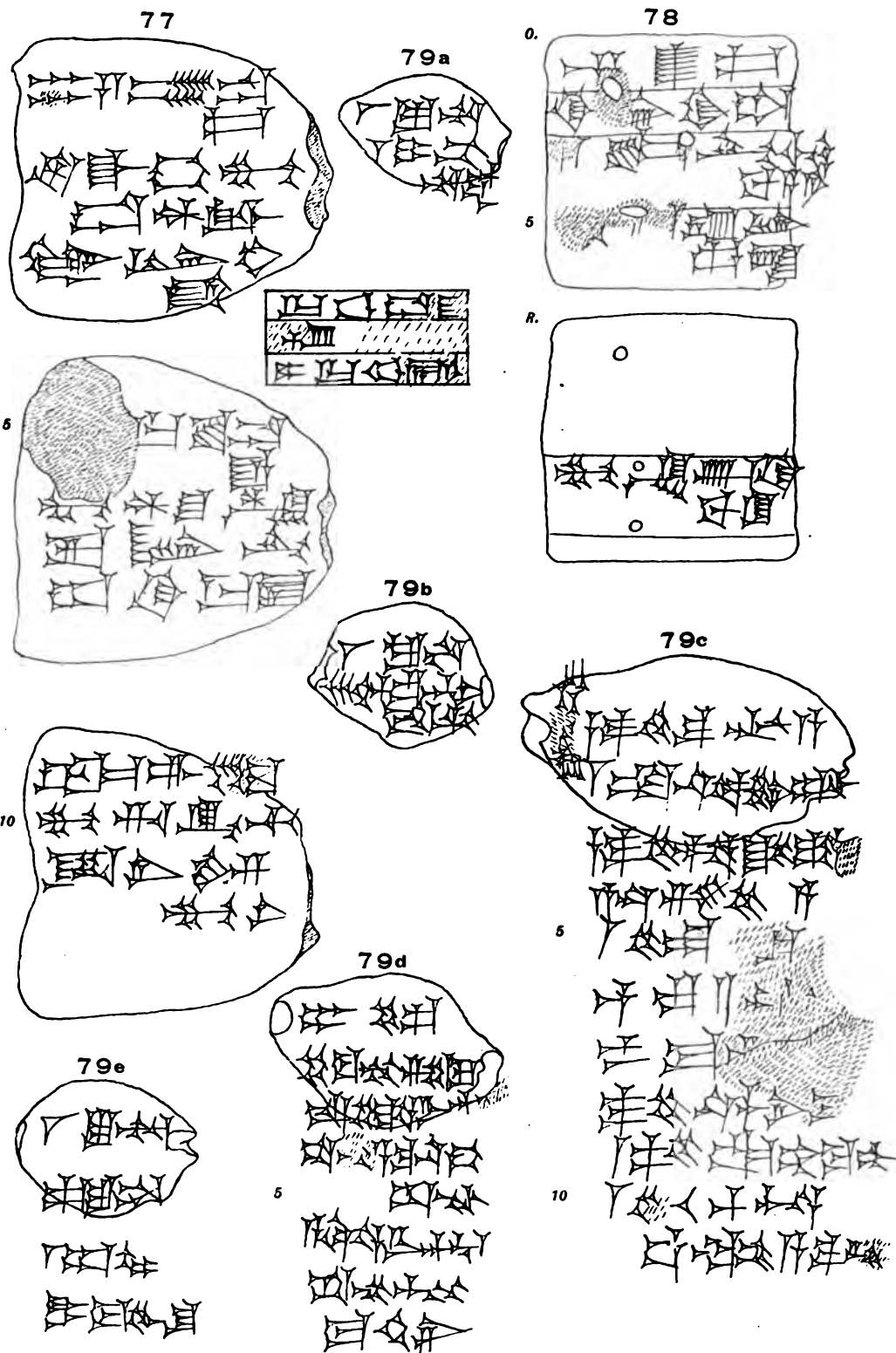
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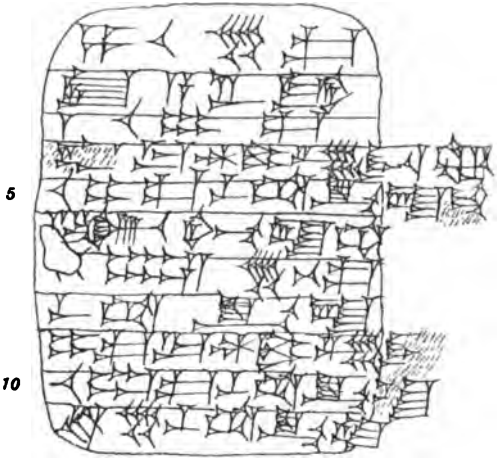
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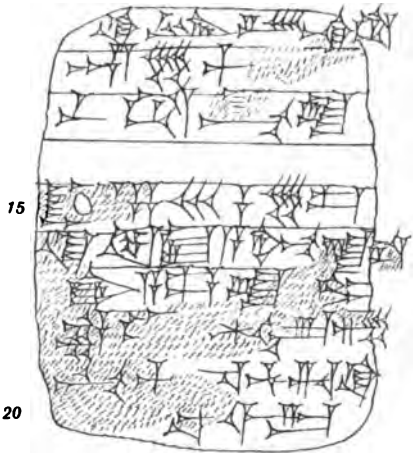
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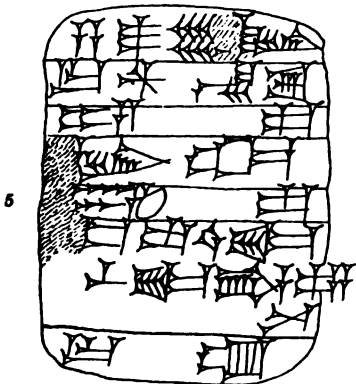


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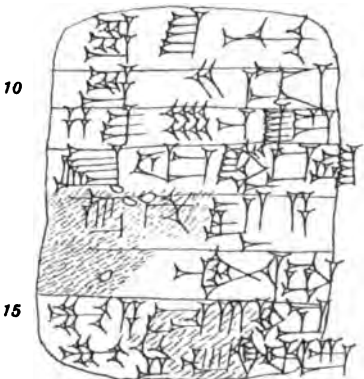


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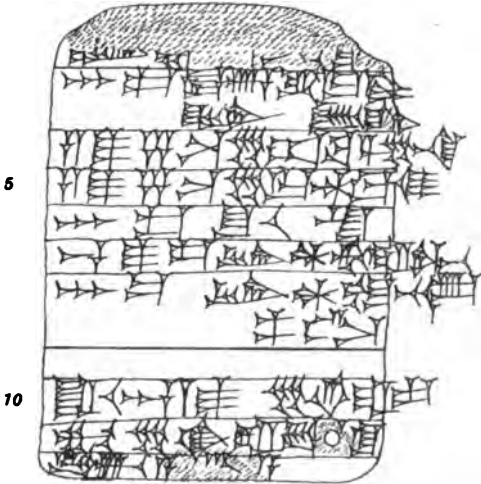


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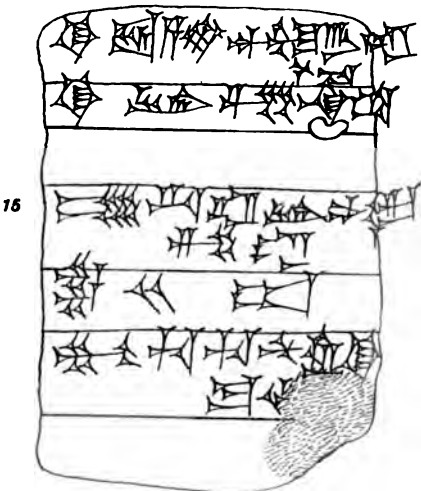


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REV

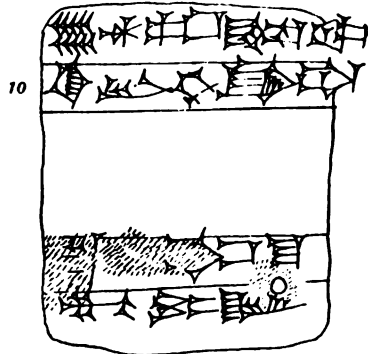
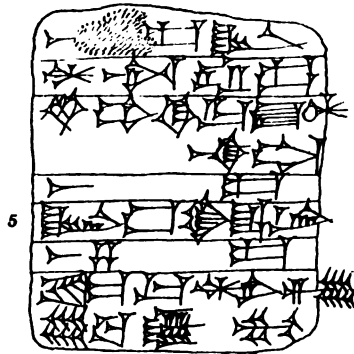


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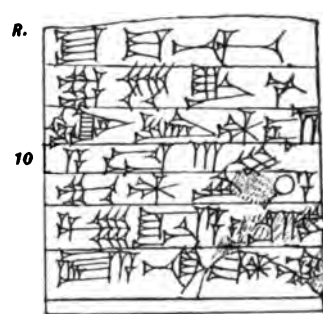
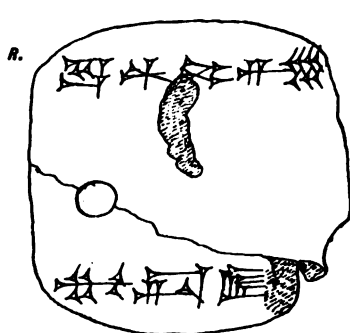
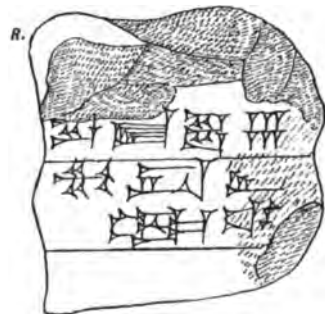
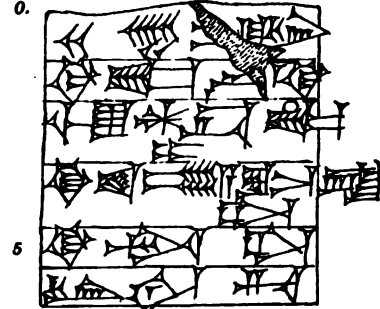
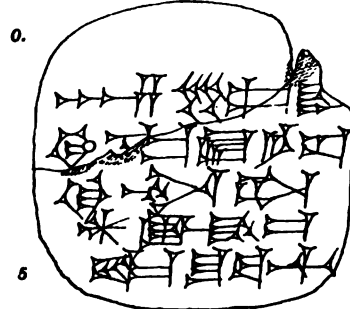
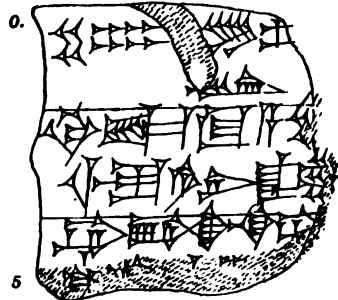
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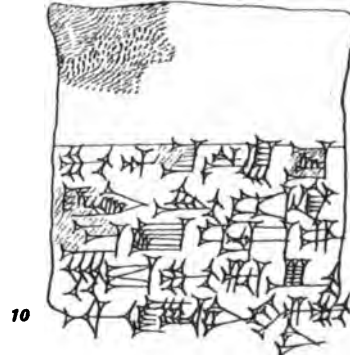
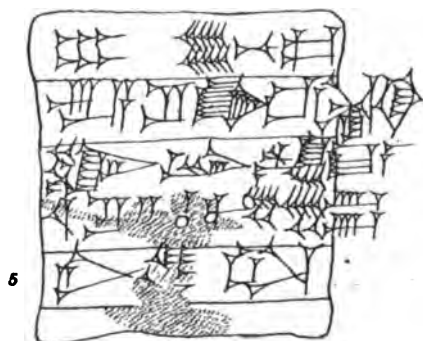
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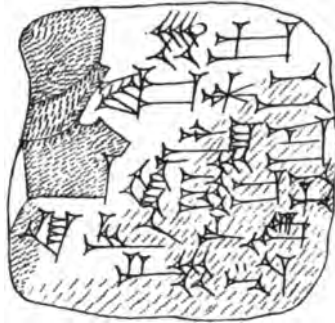


11011

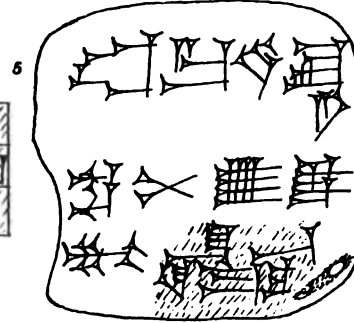
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88

OBV

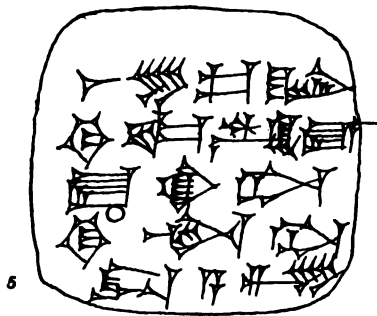


REV

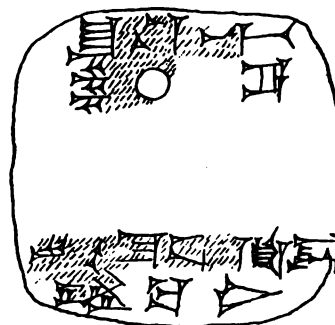


89

OBV

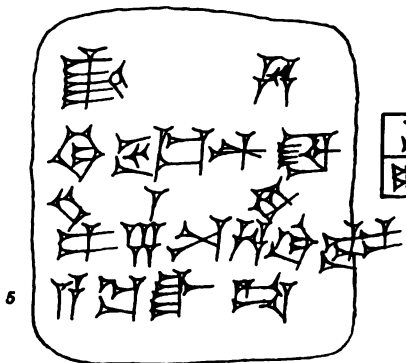


REV

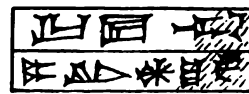
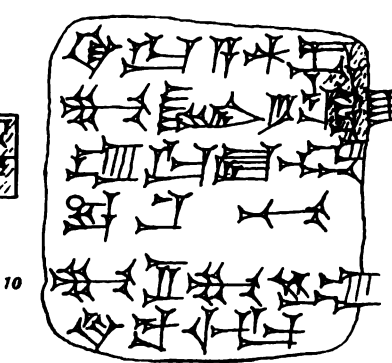


90

OBV

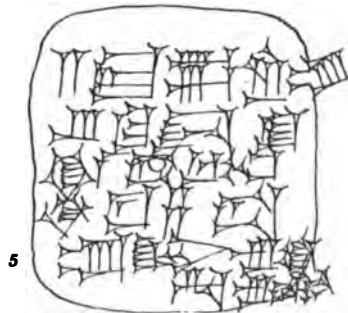


REV



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OBV

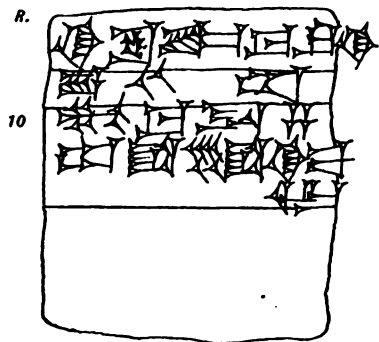
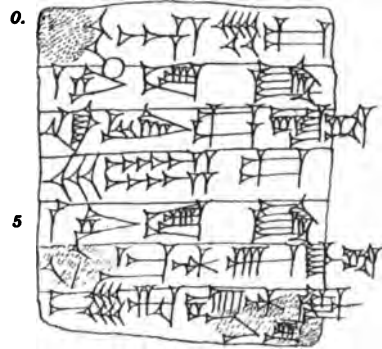


REV

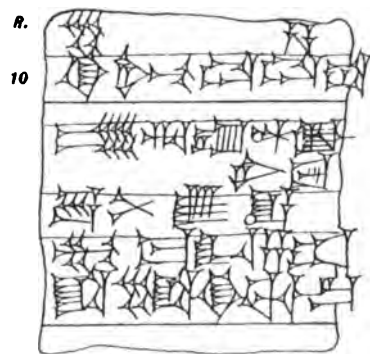
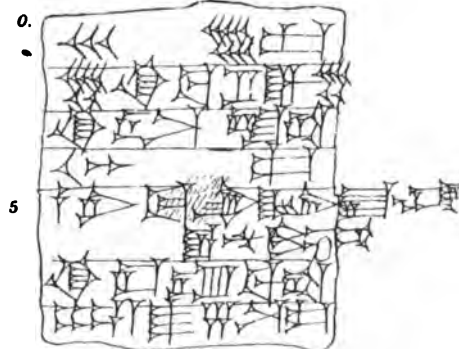


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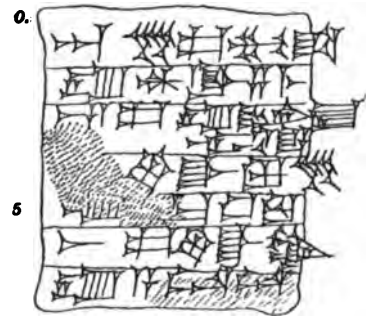
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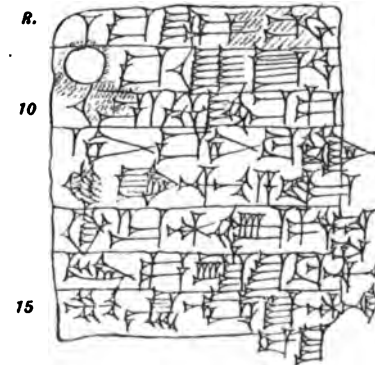
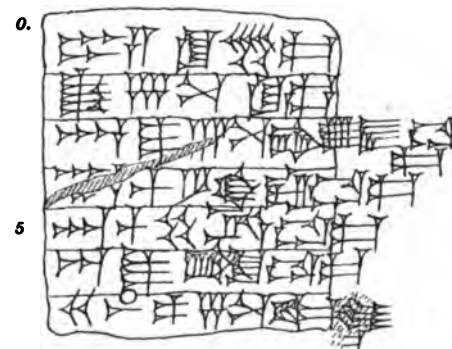
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94



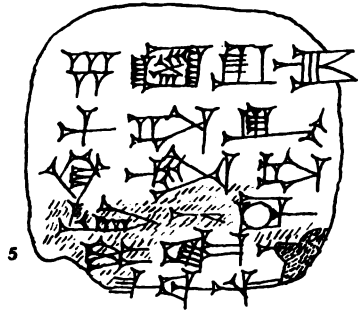
95



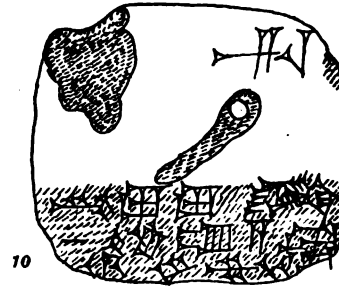
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96

OBV

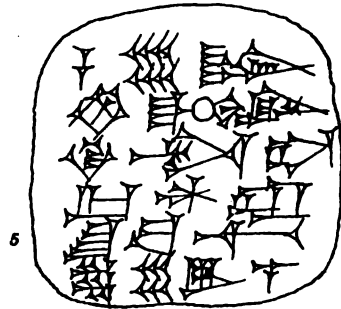


REV

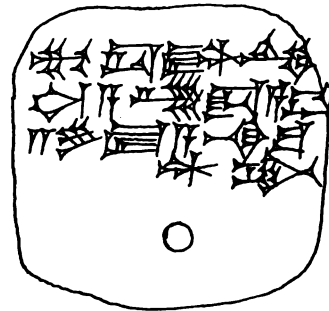


97

OBV

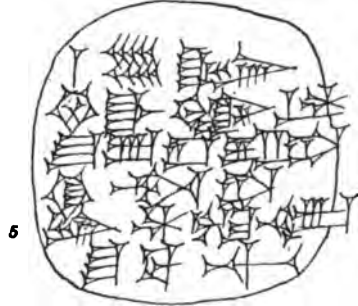


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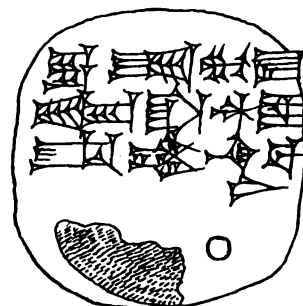


98

OBV



REV

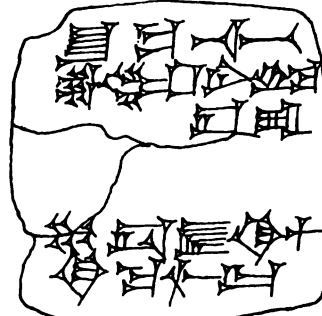


99

OBV



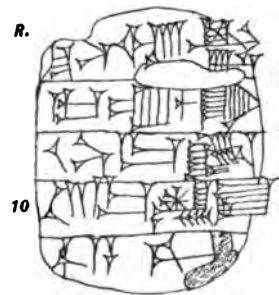
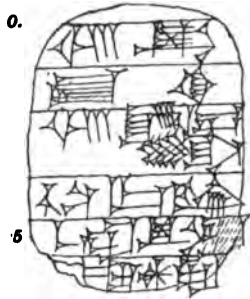
REV



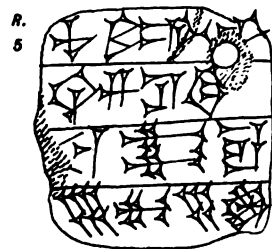
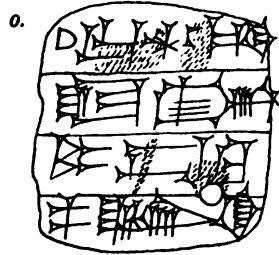
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PLATE 31

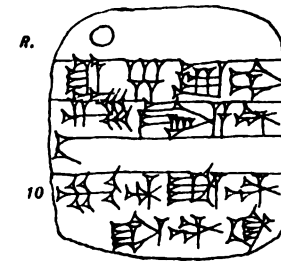
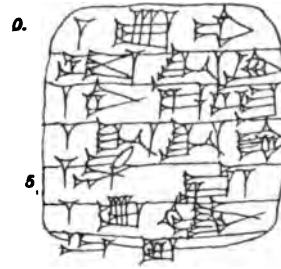
100



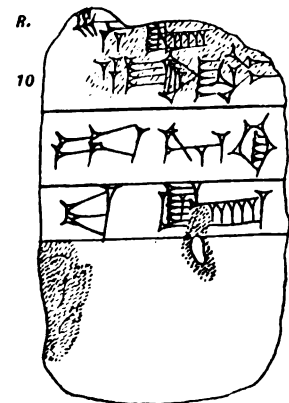
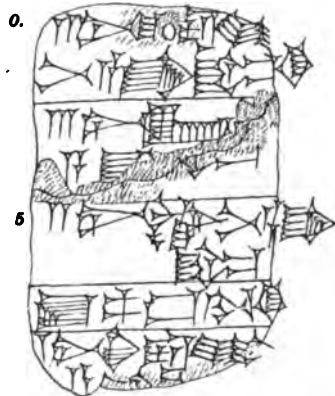
101



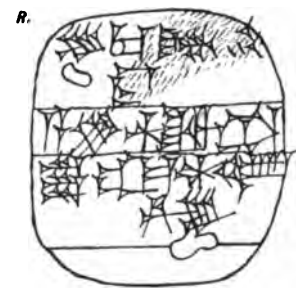
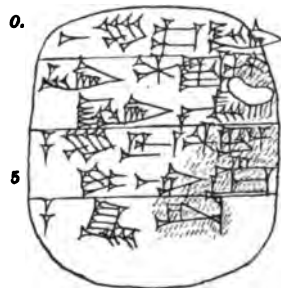
102



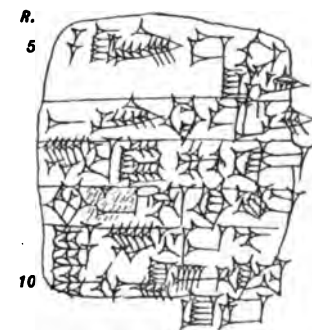
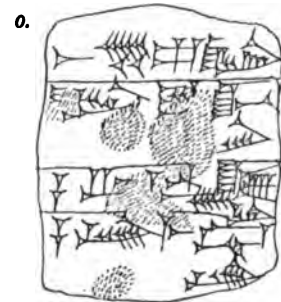
103



104

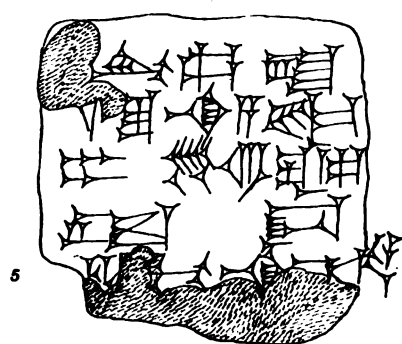


105

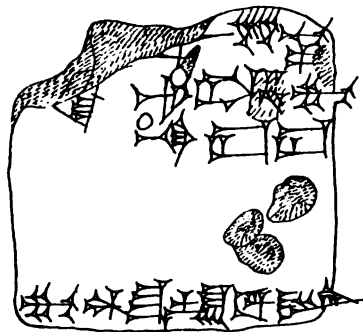


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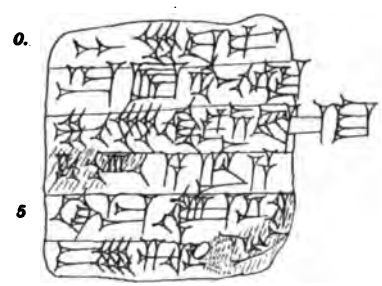
OBV 106



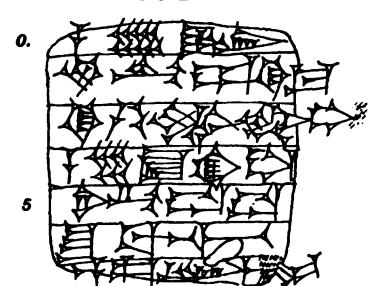
REV



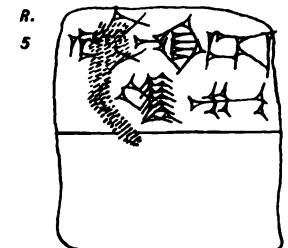
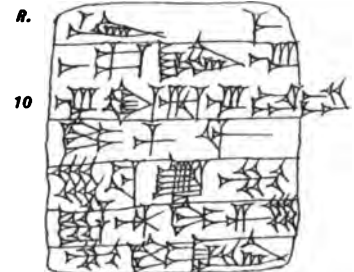
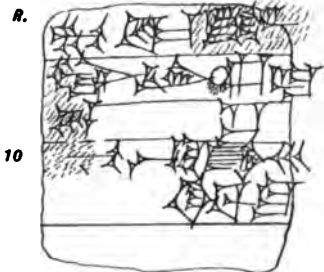
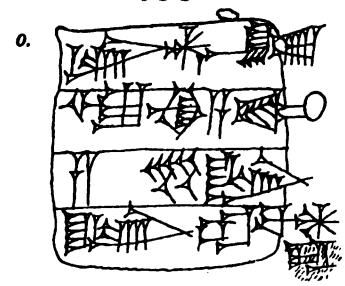
107



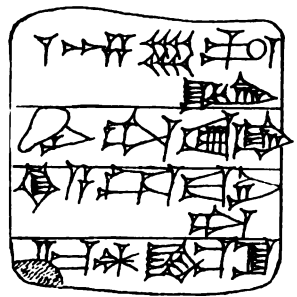
108



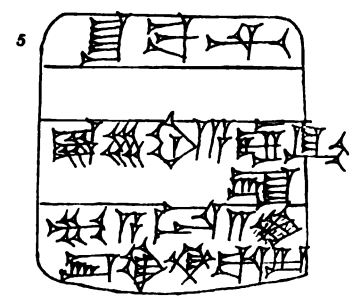
109



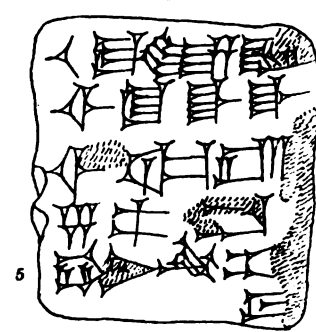
OBV 110



REV



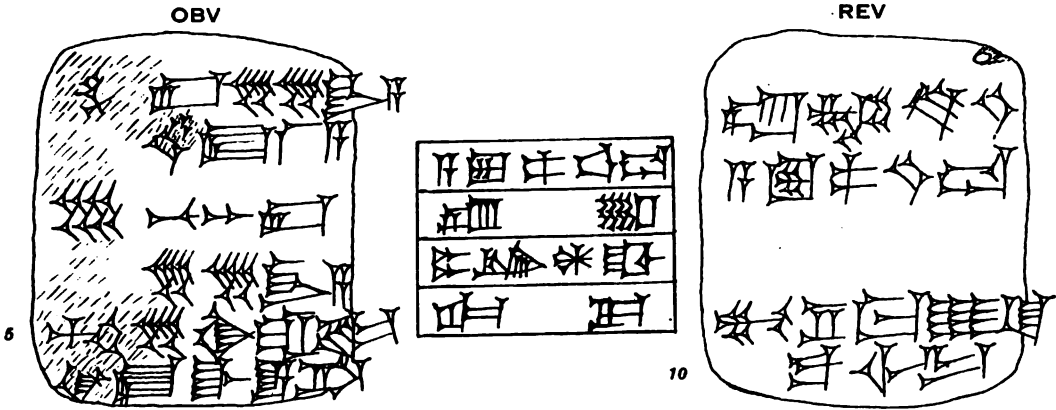
111



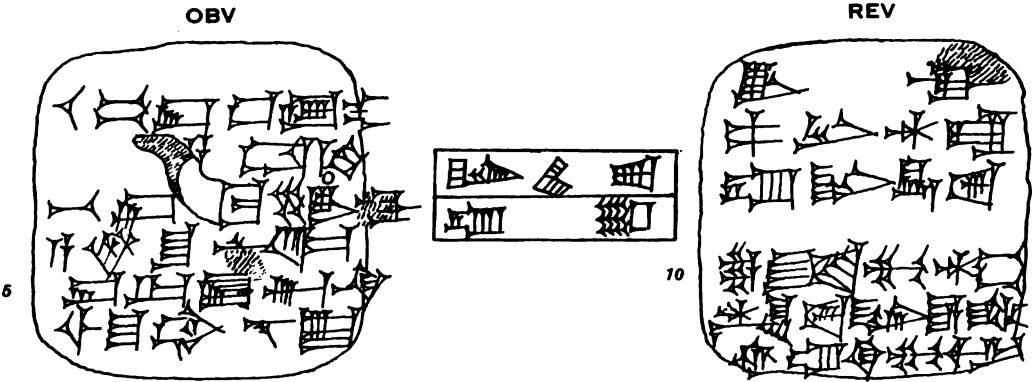
107

2000

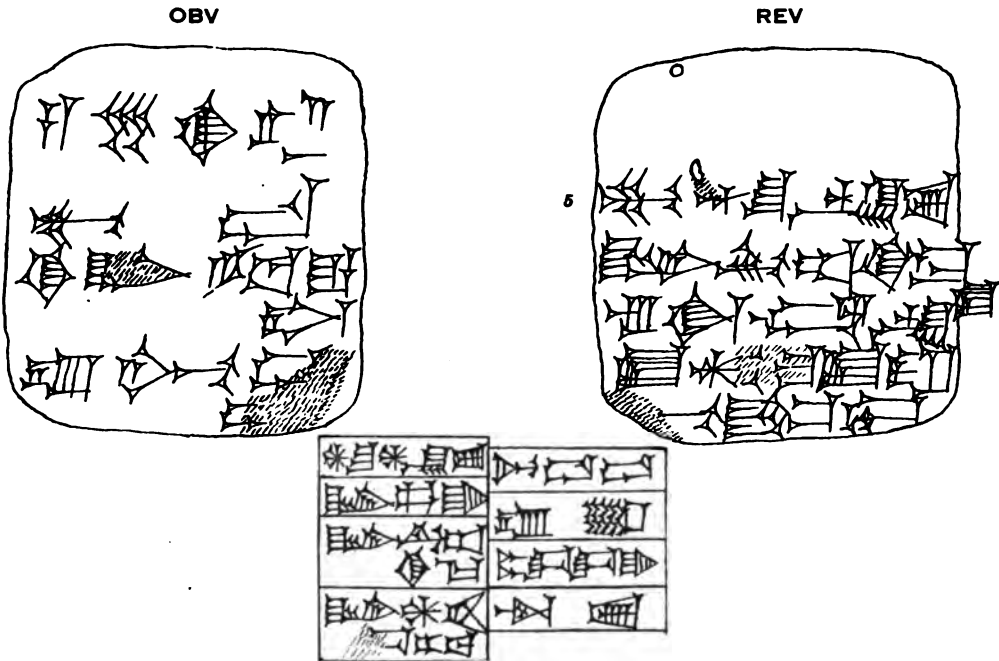
112



113



114

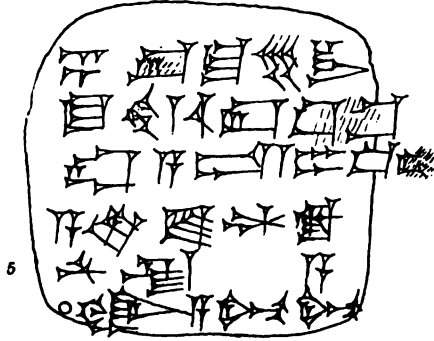


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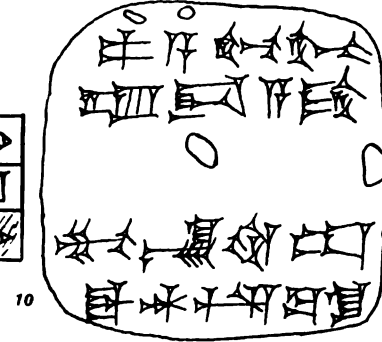
32

115

OBV

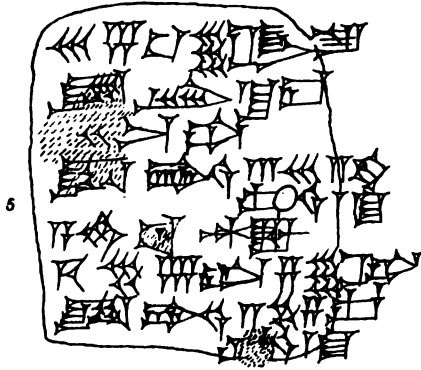


REV

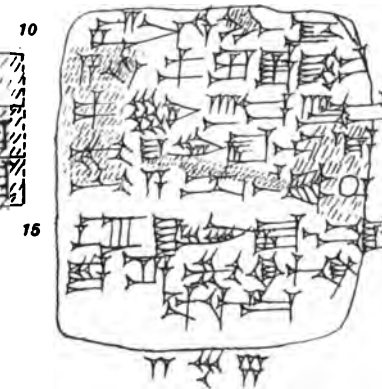


116

OBV

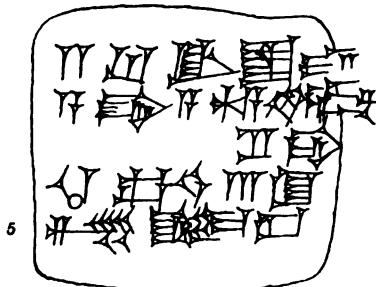


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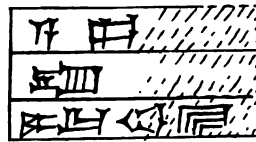
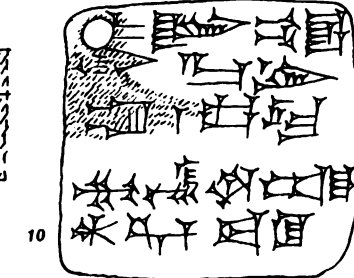


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OBV



REV

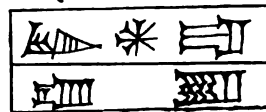


118

OBV

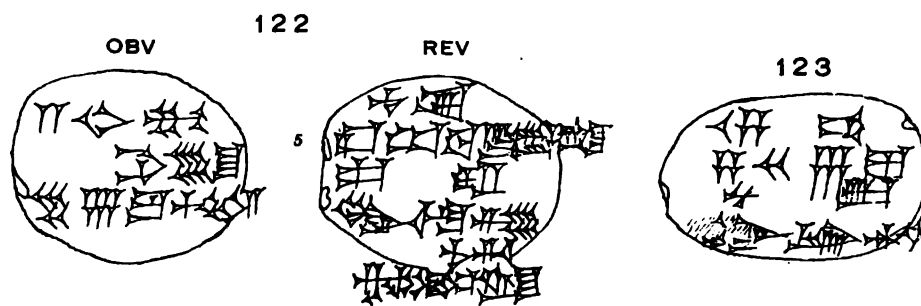
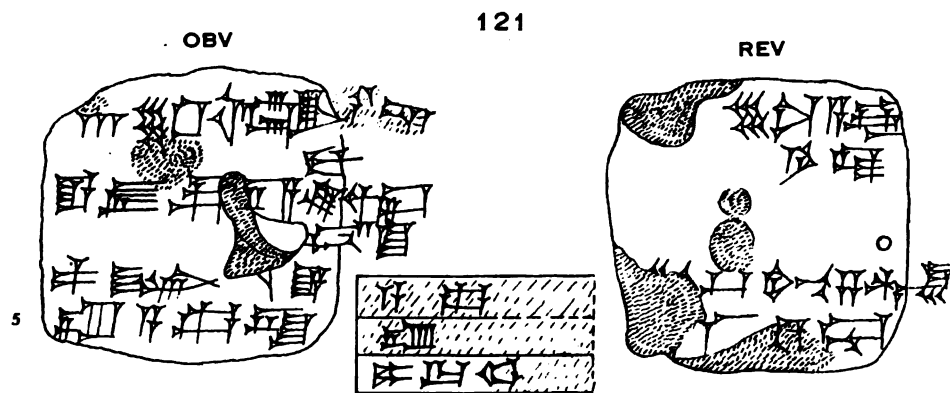
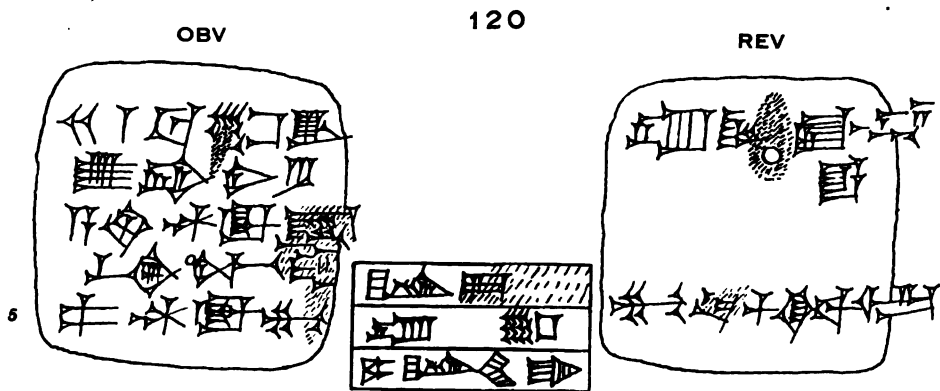
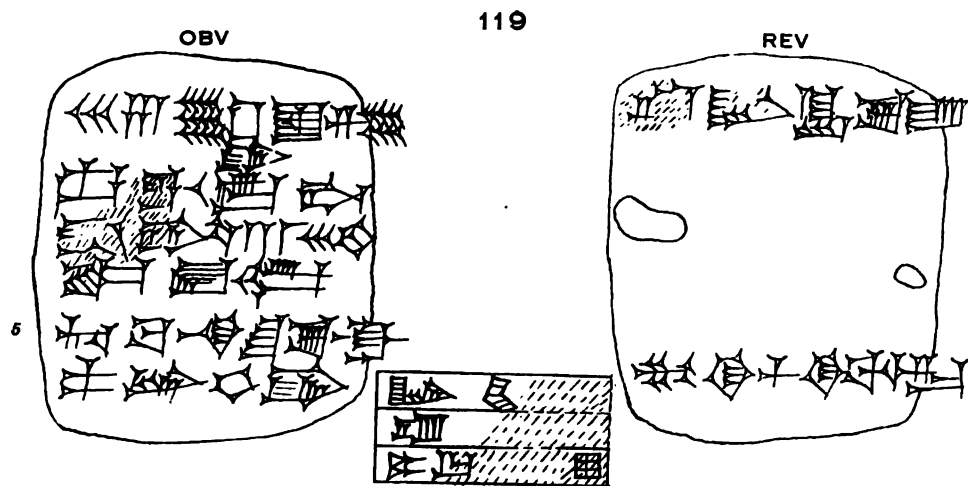


REV



34000

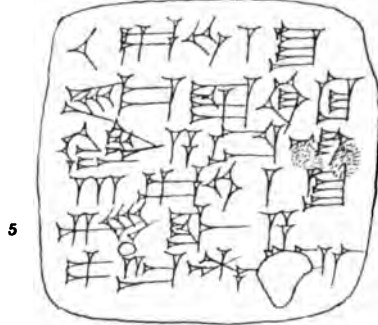
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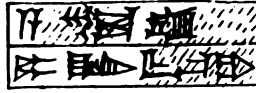
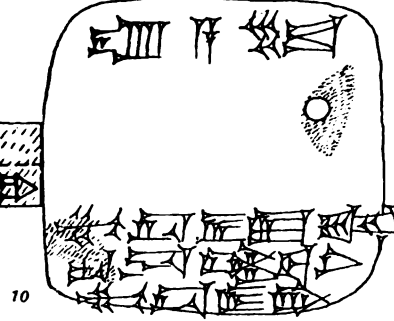
32

124

OBV

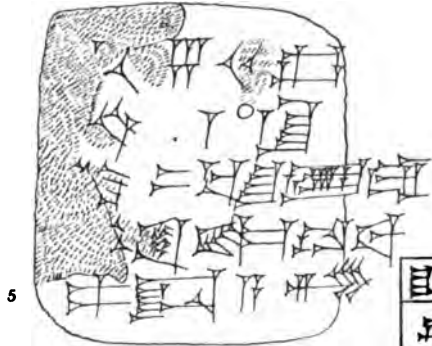


REV

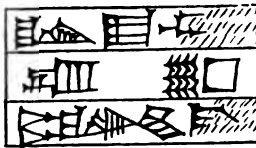
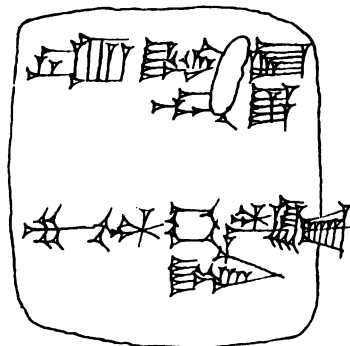


125

OBV

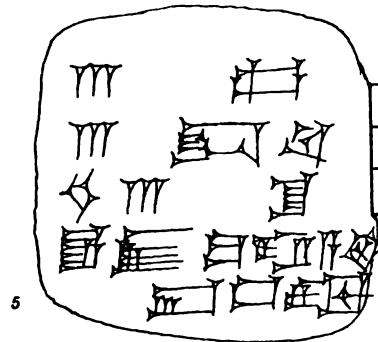


REV

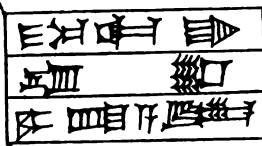
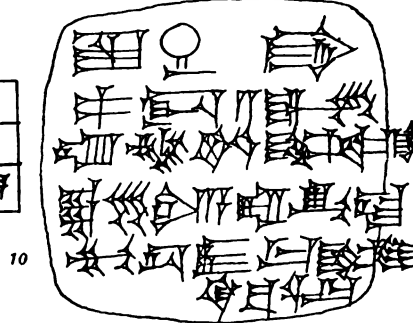


126

OBV

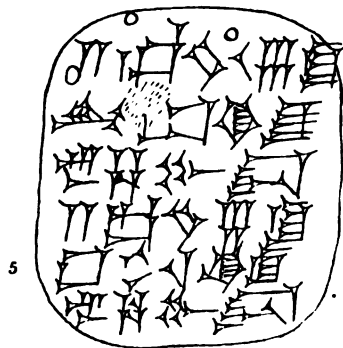


REV



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OBV



REV



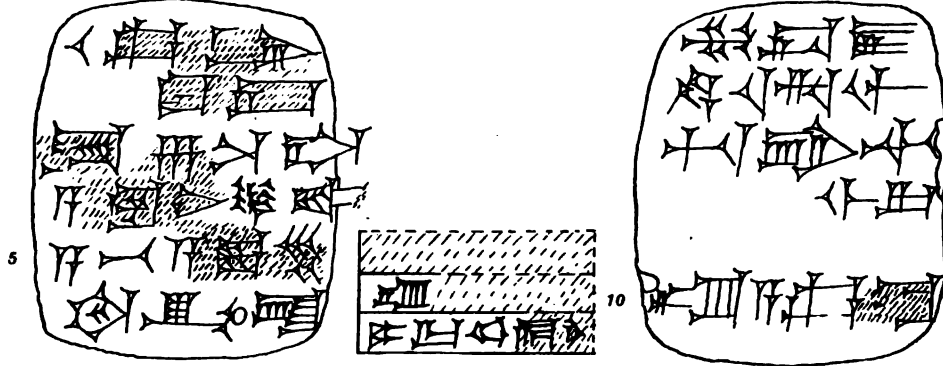
128

32

128

OBV

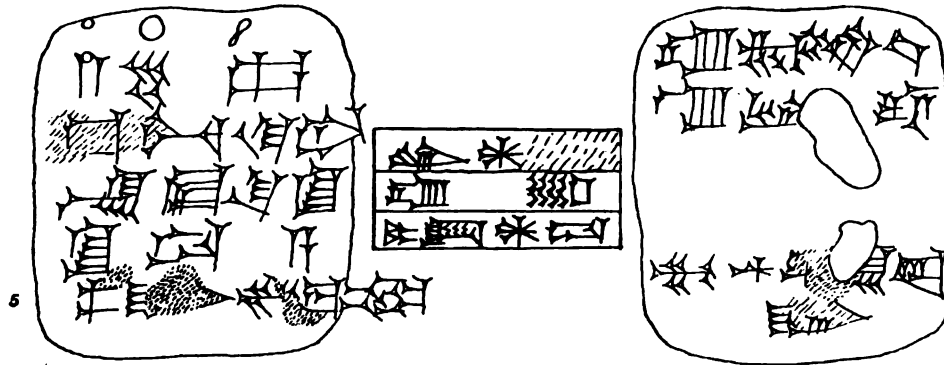
REV



129

OBV

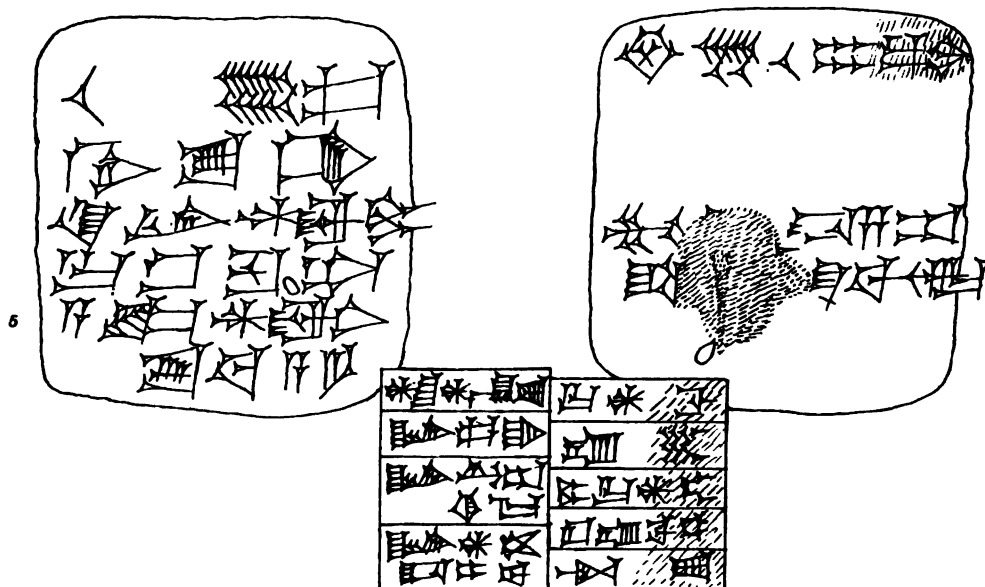
REV



130

OBV

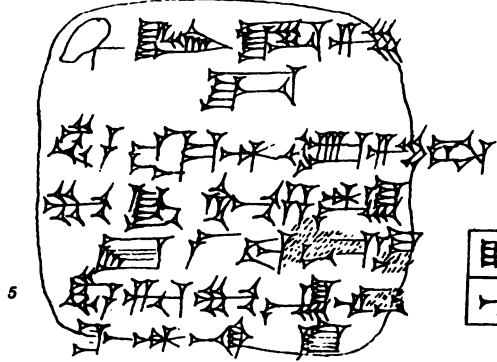
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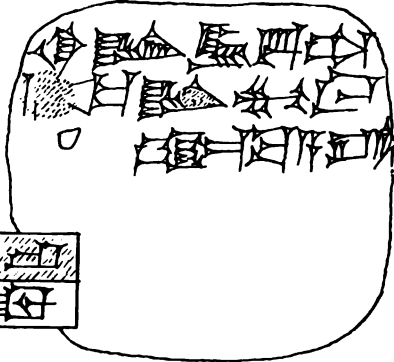
34

131

OBV

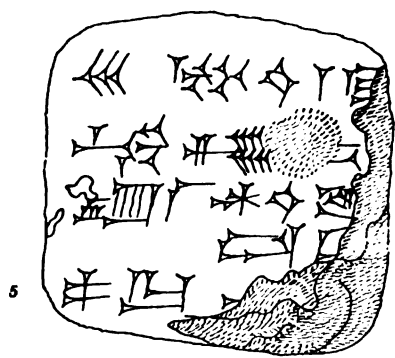


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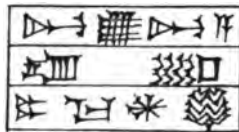
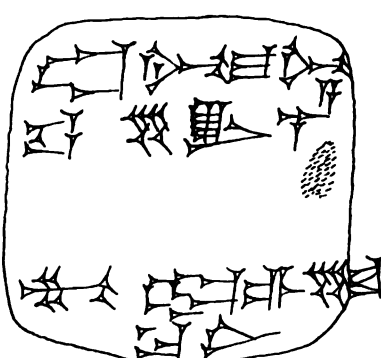


132

OBV

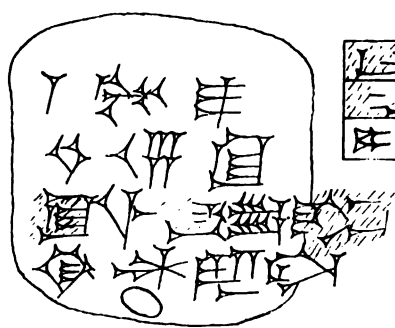


REV

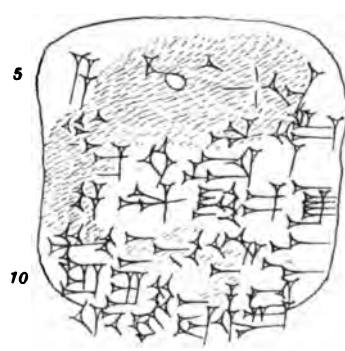


133

OBV

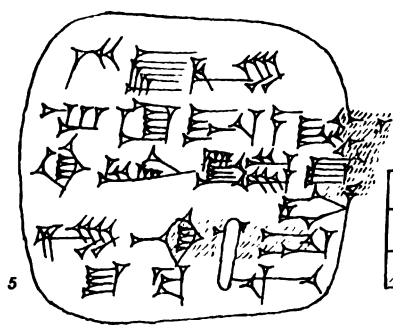


REV

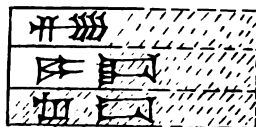
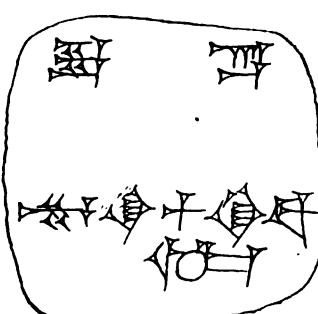


134

OBV

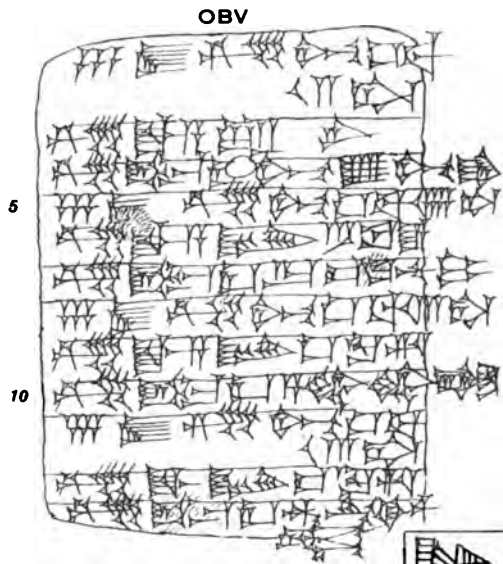


REV

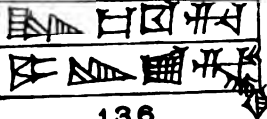
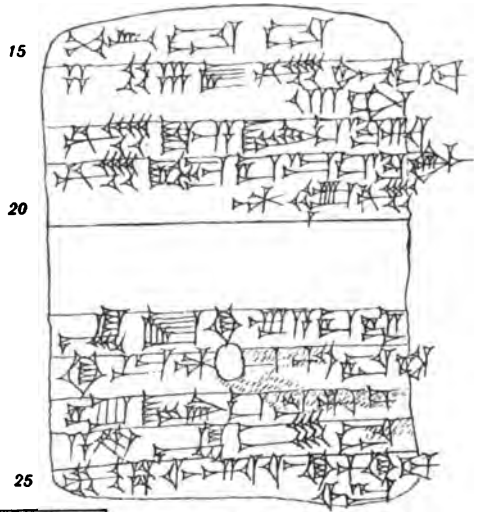


32

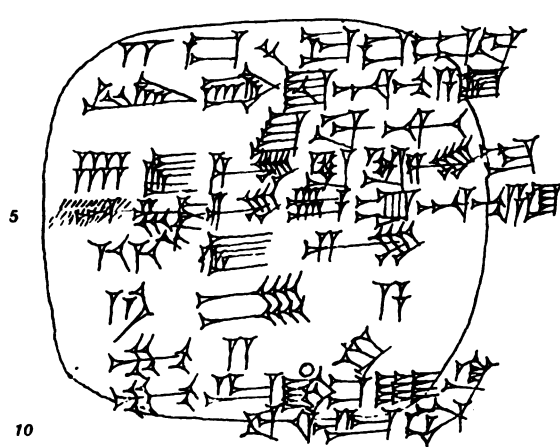
135



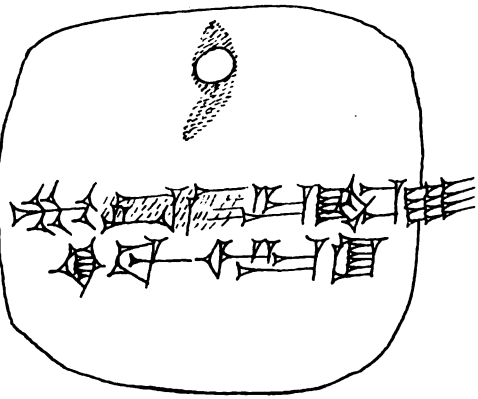
REV



OBV

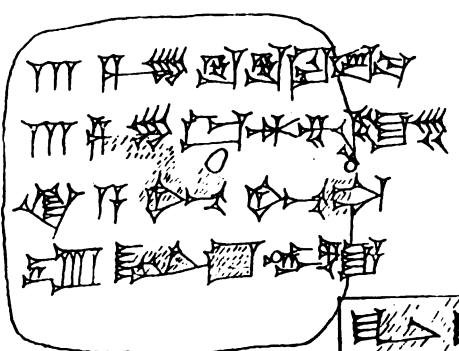


REV

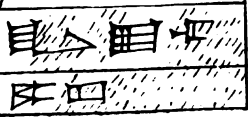
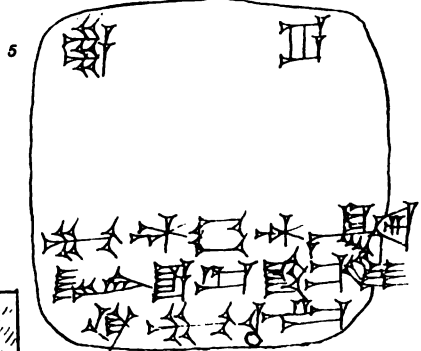


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OBV

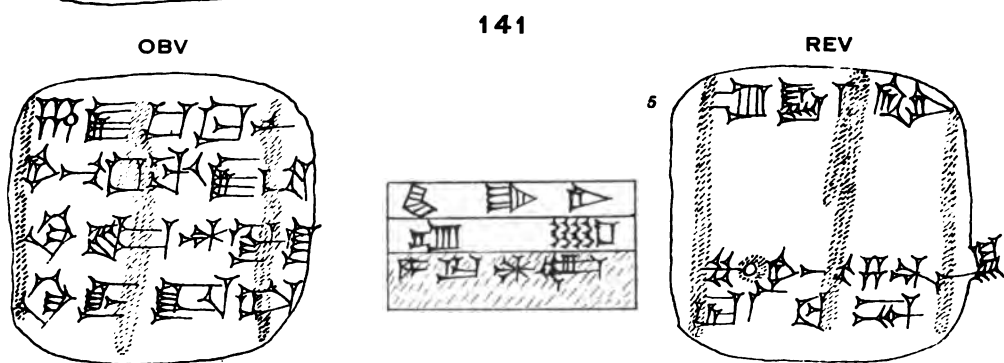
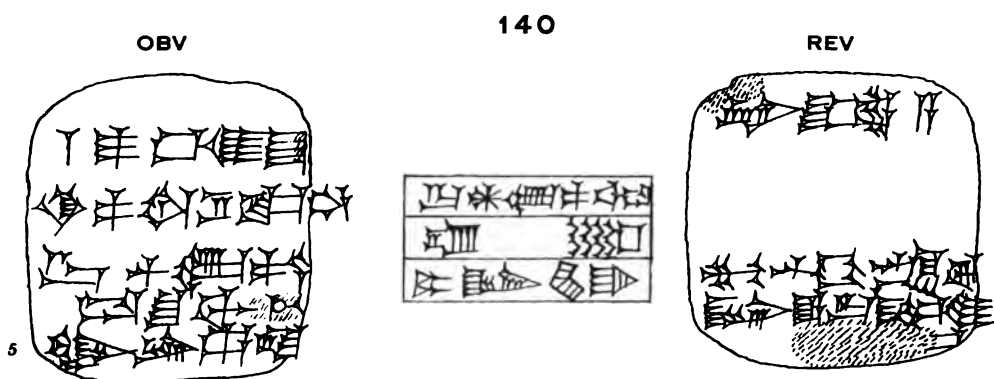
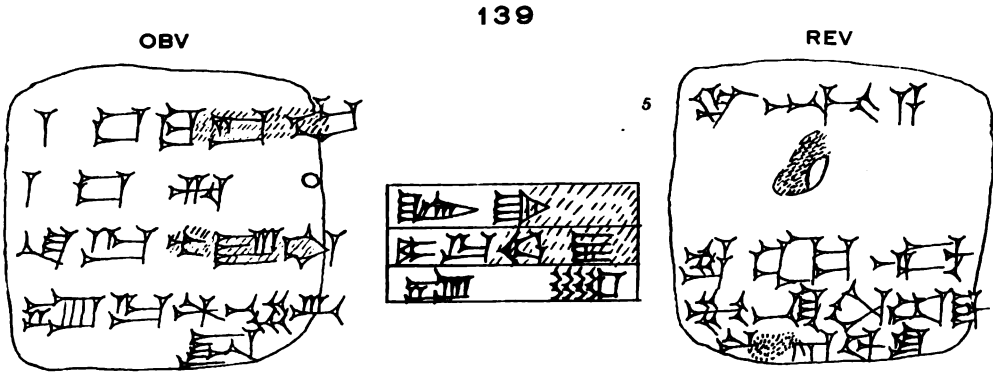
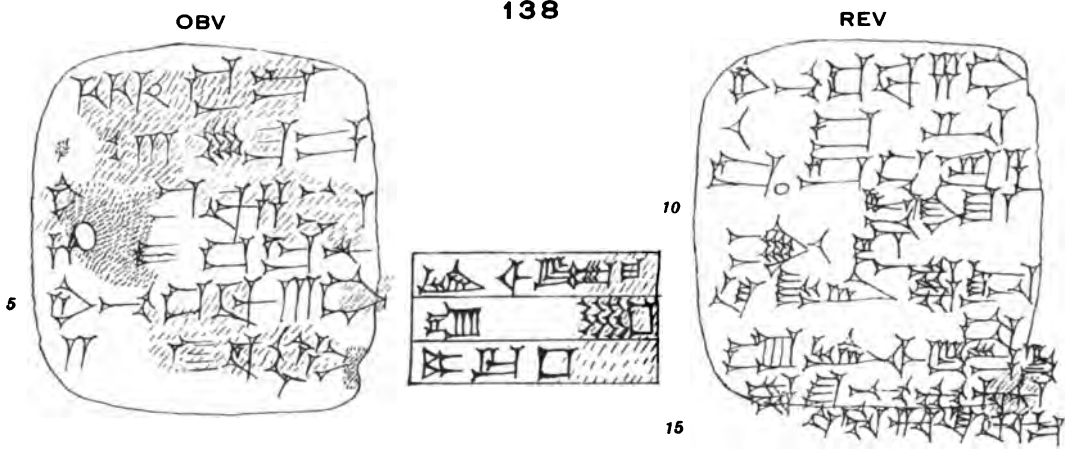


REV



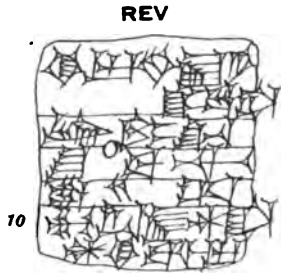
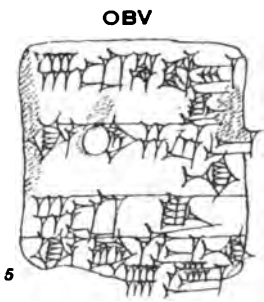
135

34

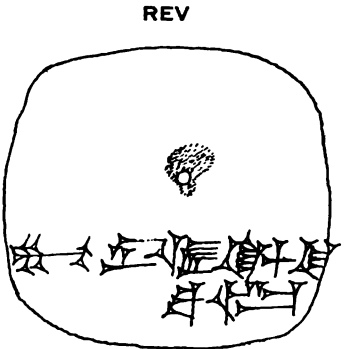
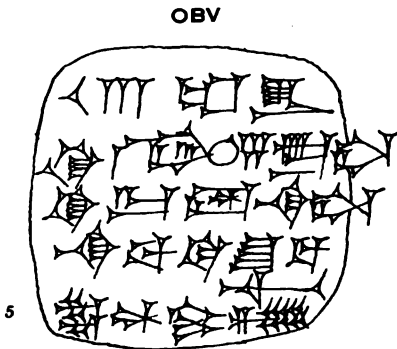


34

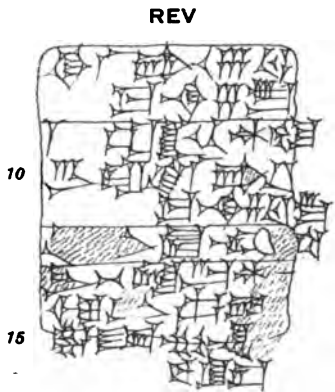
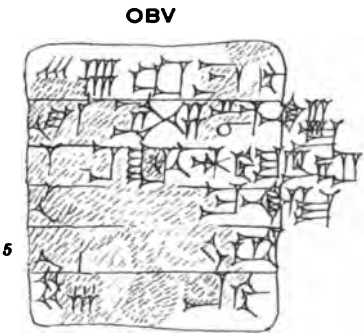
142



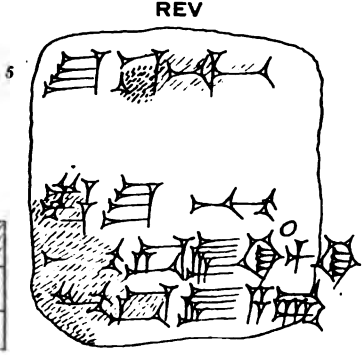
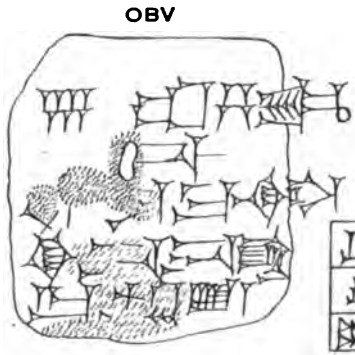
143



144



145



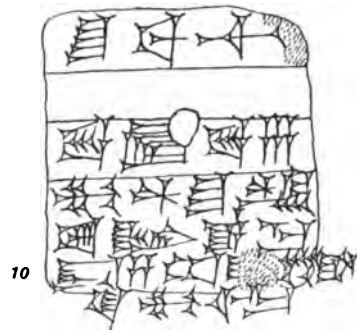
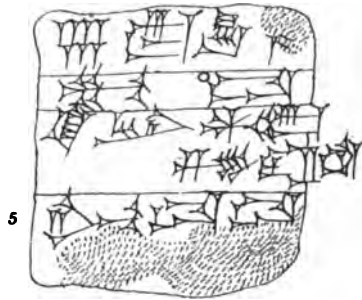
Small rectangular tablet with cuneiform script.

32

146

OBV

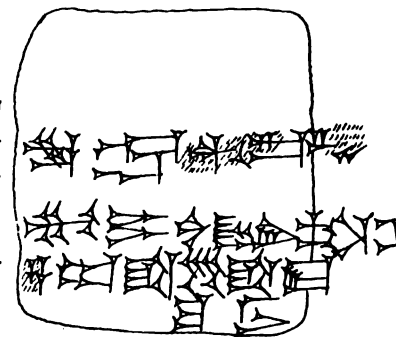
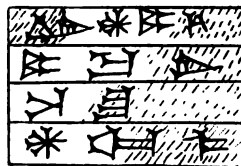
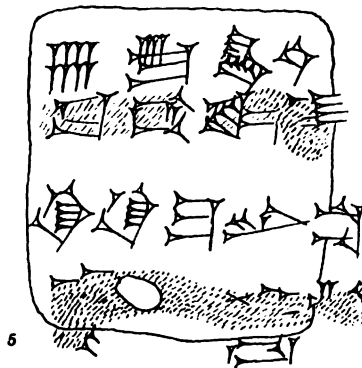
REV



147

OBV

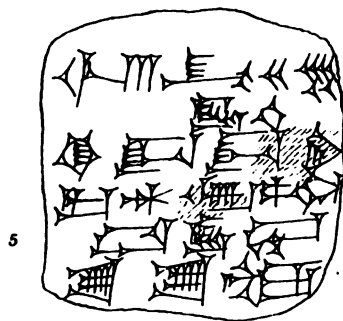
REV



148

OBV

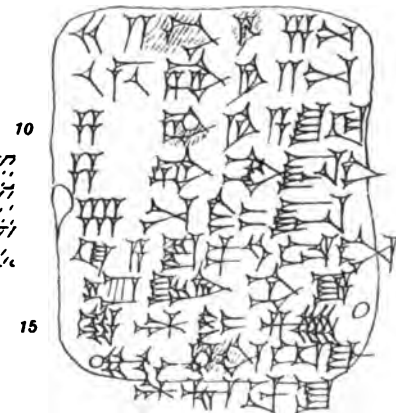
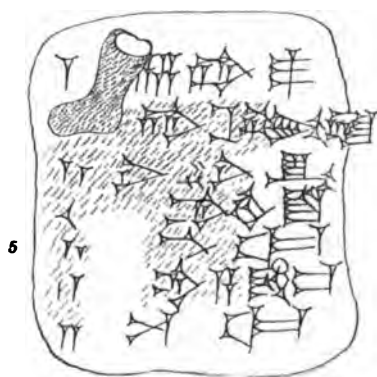
REV



149

OBV

REV



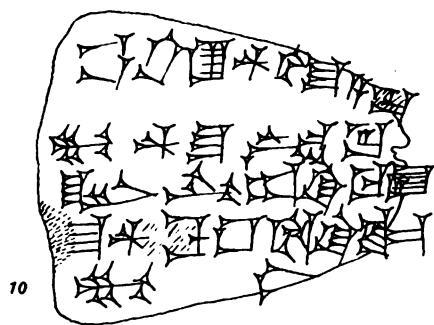
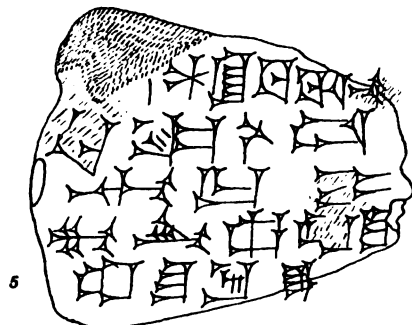
146

32

150

OBV

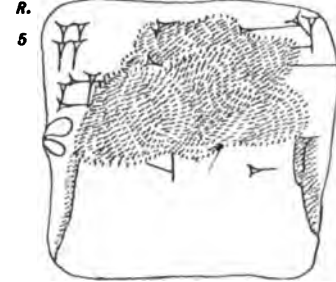
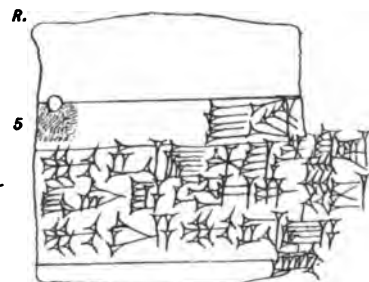
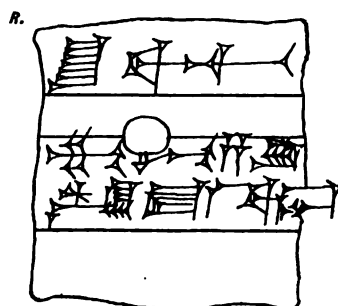
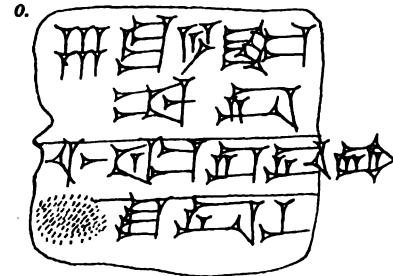
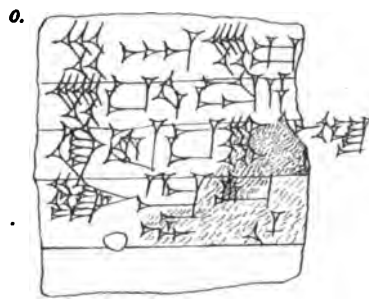
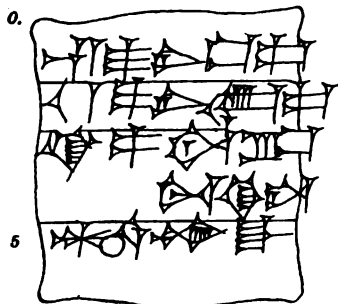
REV



151

152

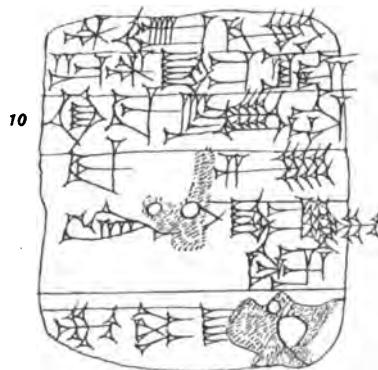
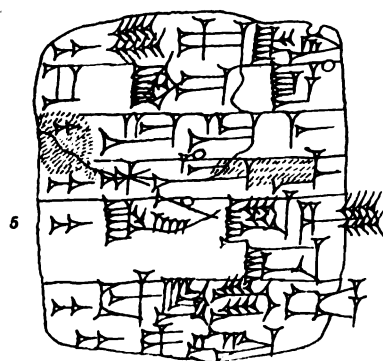
153



154

OBV

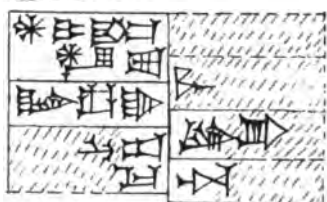
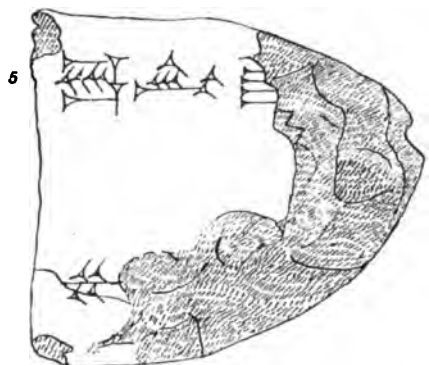
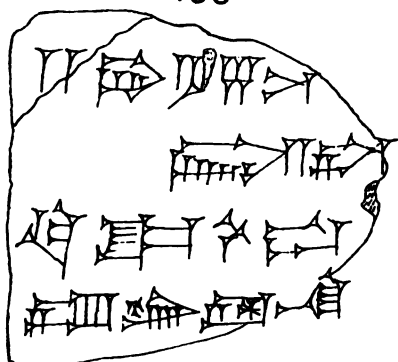
REV



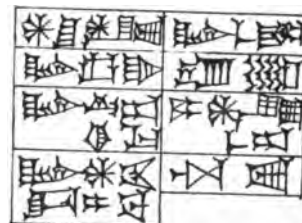
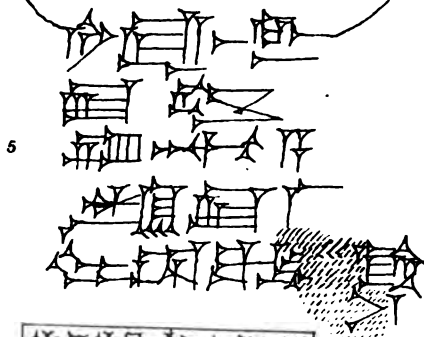
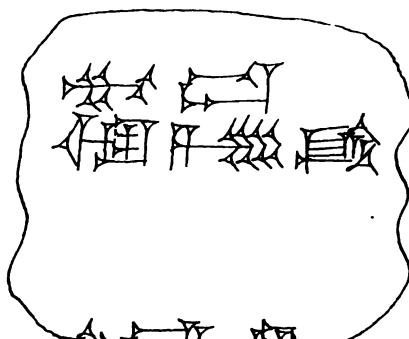
150

3dC

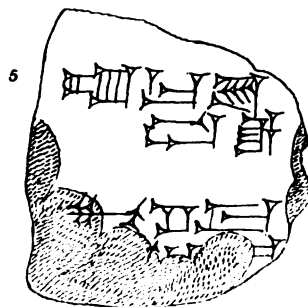
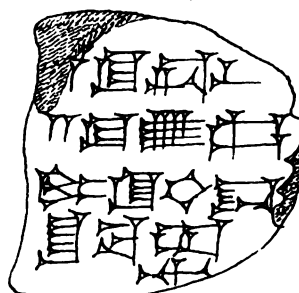
155



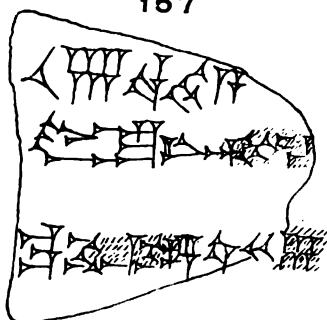
156



158

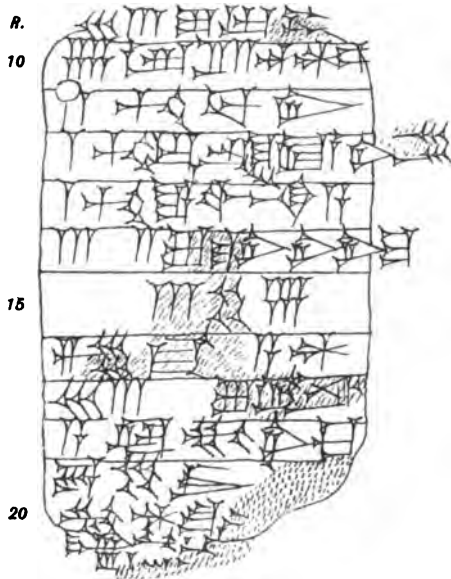
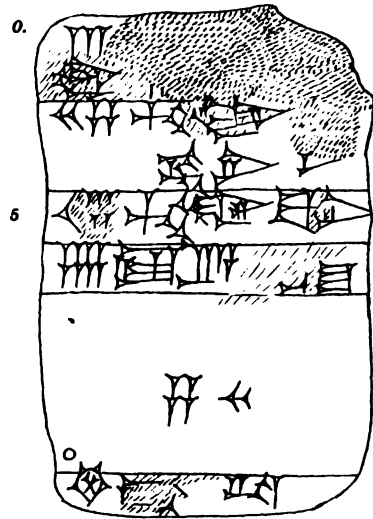


157

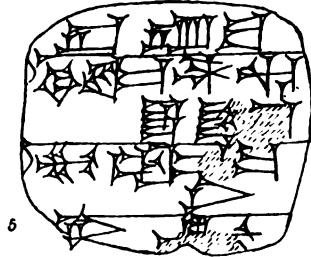


32

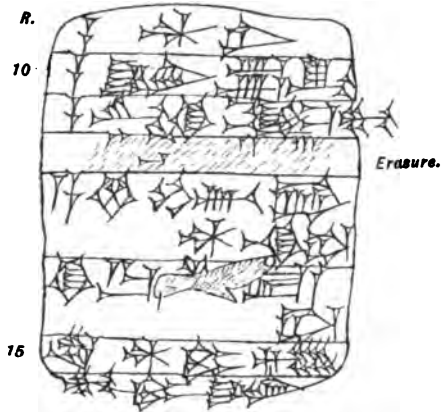
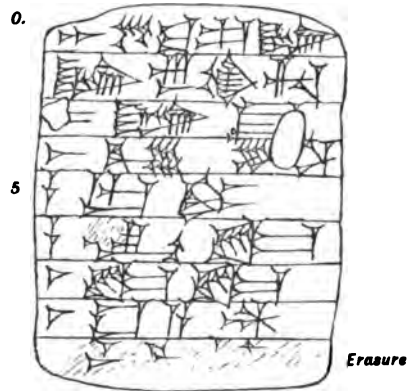
159



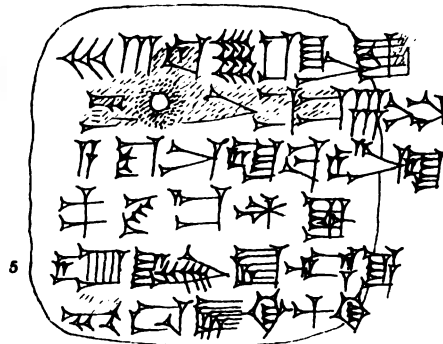
161



160



162

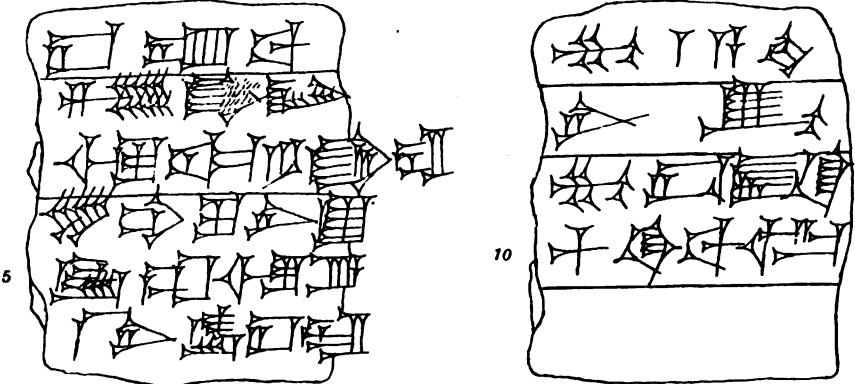


34

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OBV

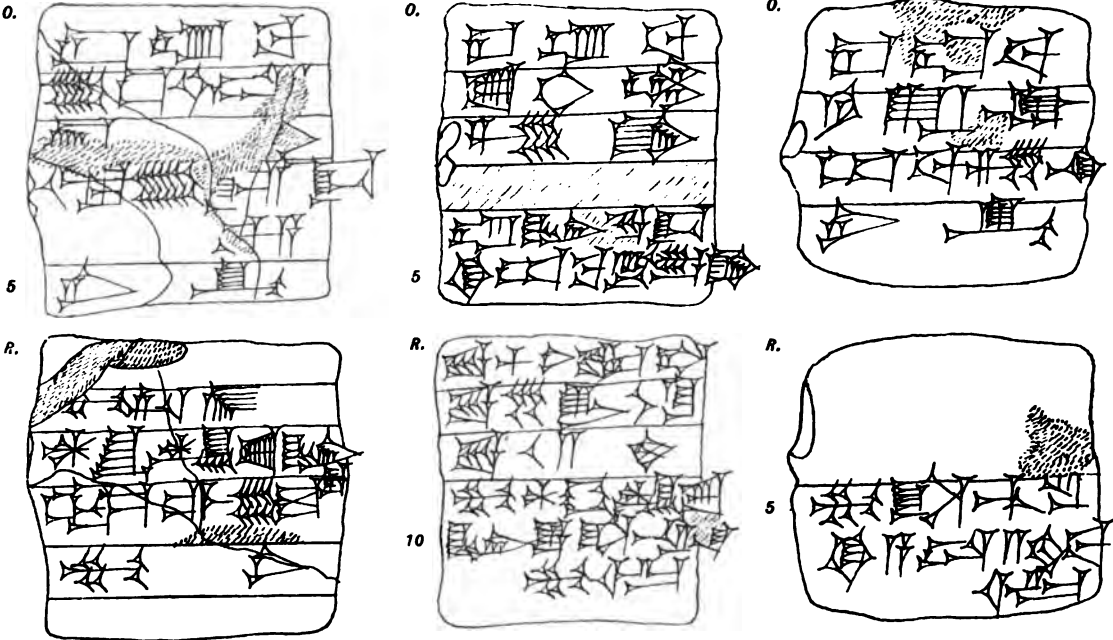
REV



164

165

166

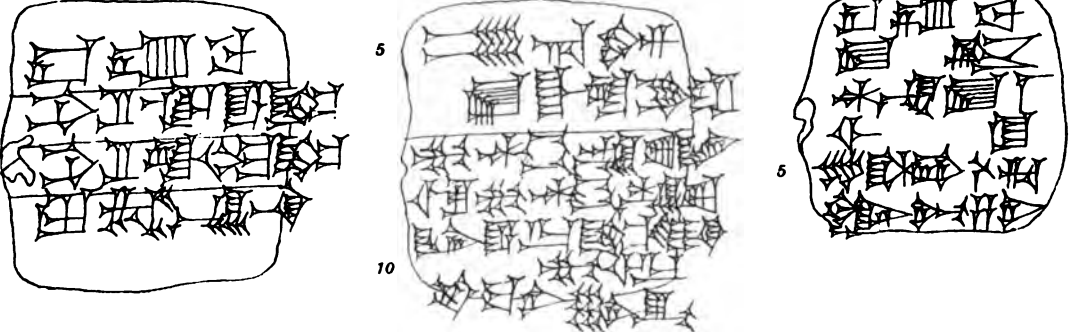


167

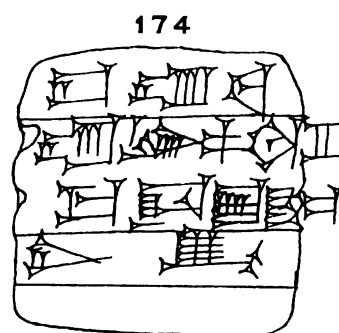
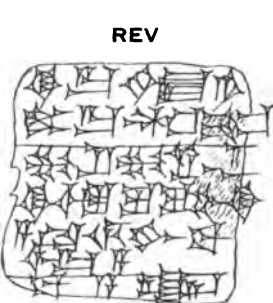
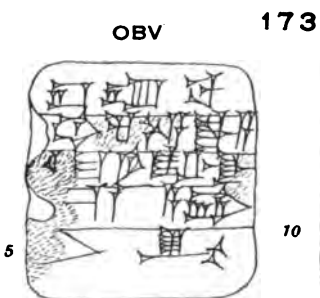
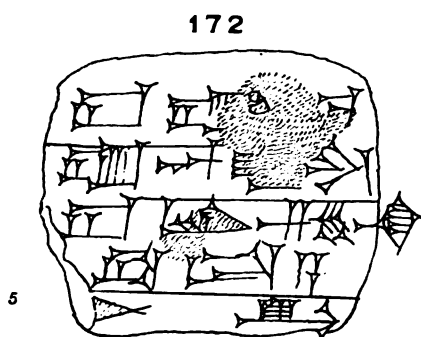
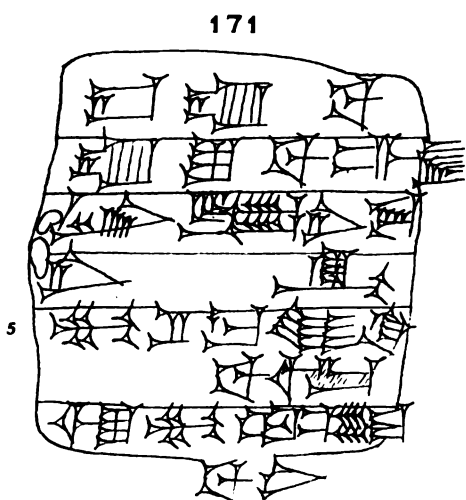
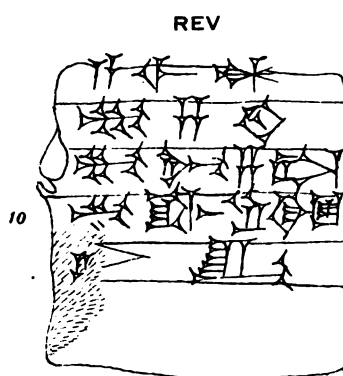
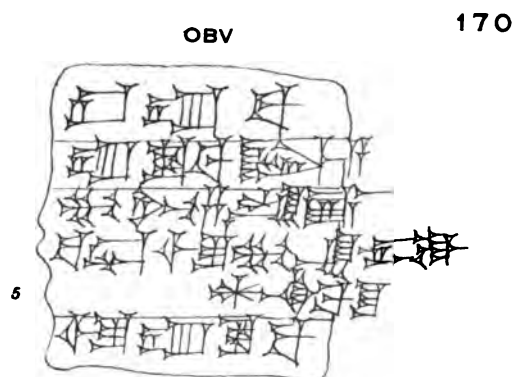
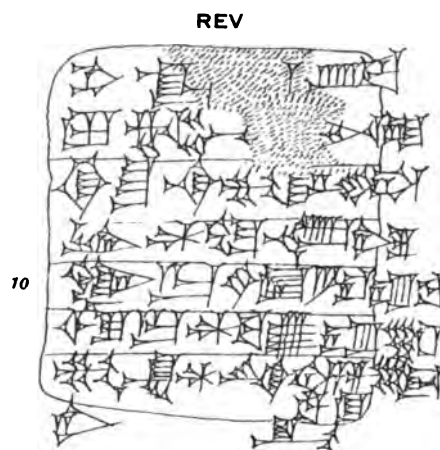
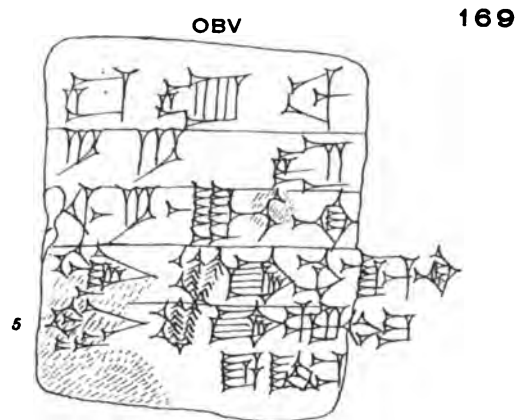
168

OBV

REV

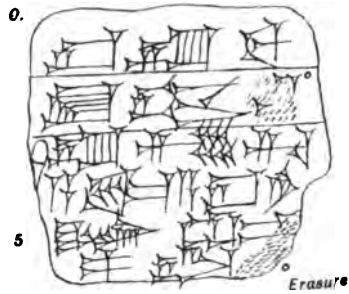


30

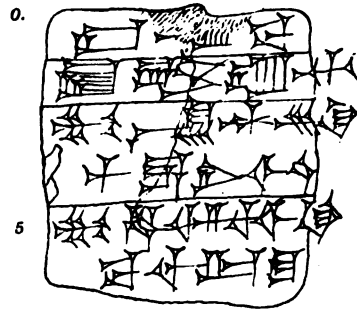


342

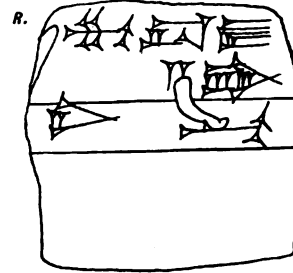
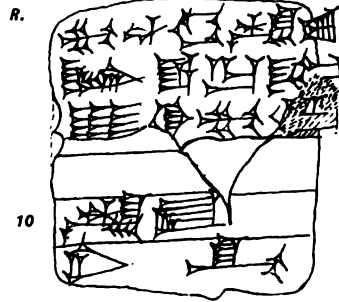
175



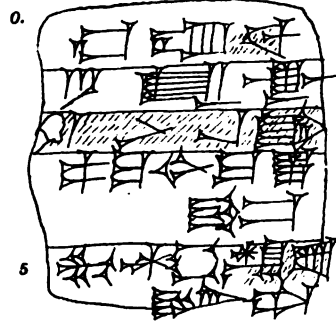
176



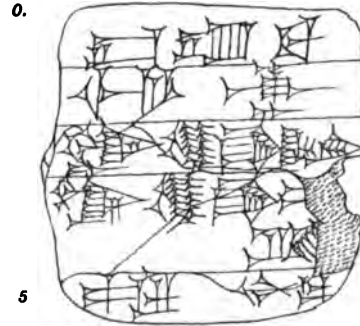
177



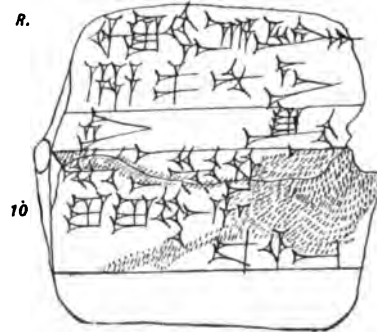
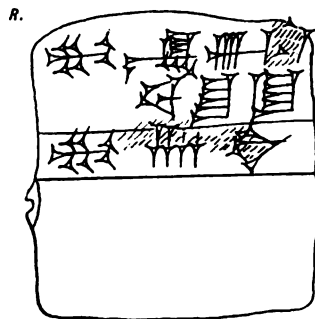
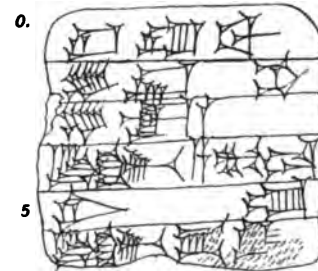
178



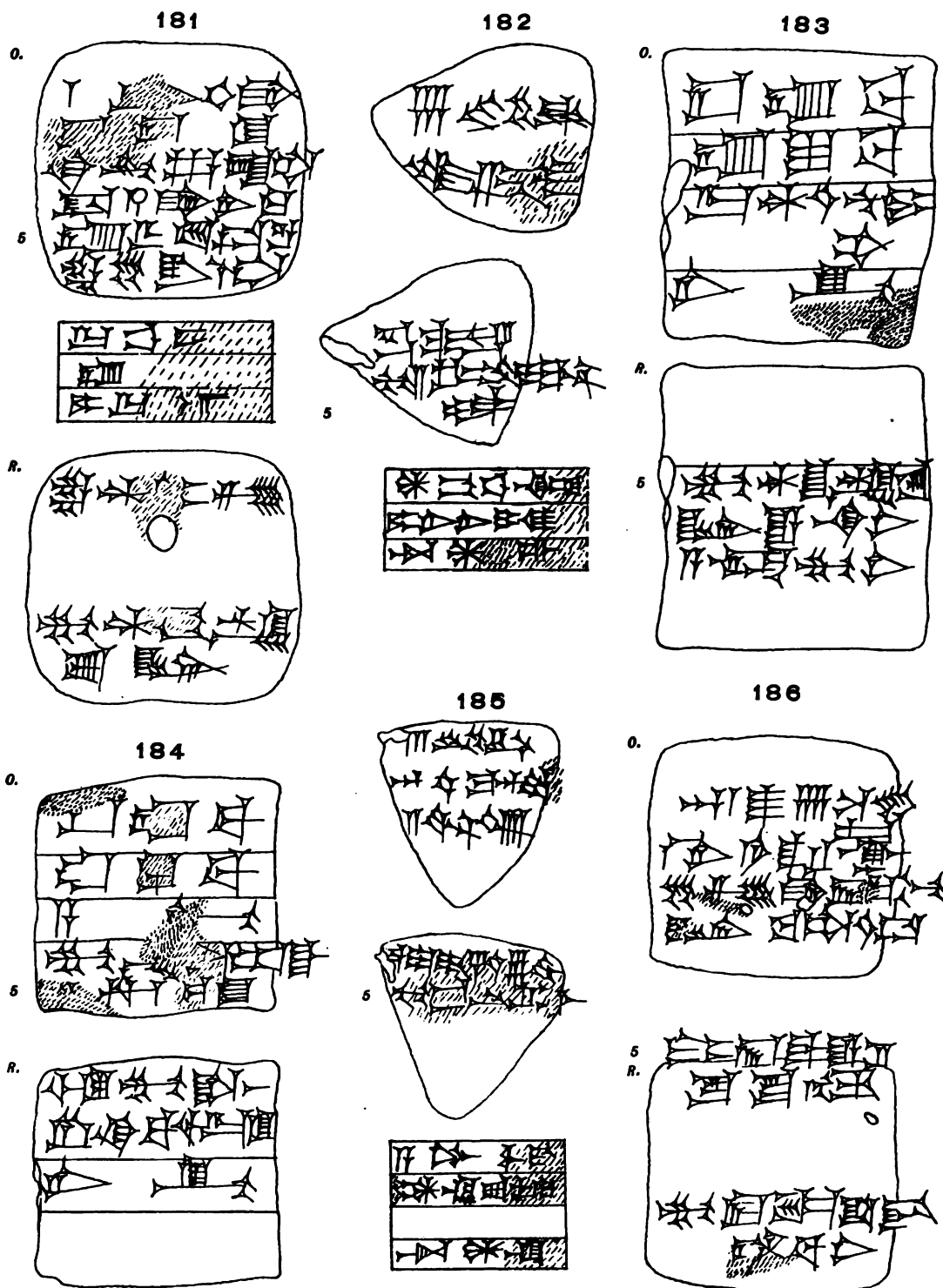
179



180

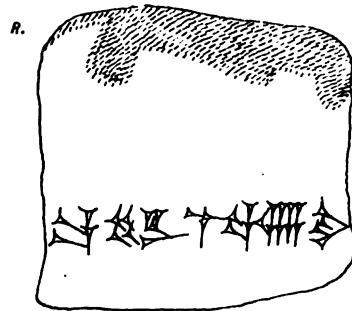
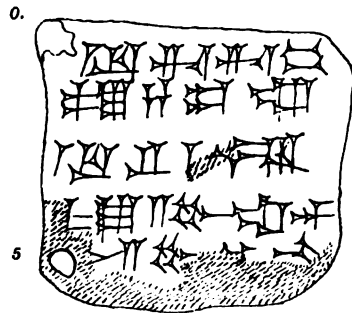


32

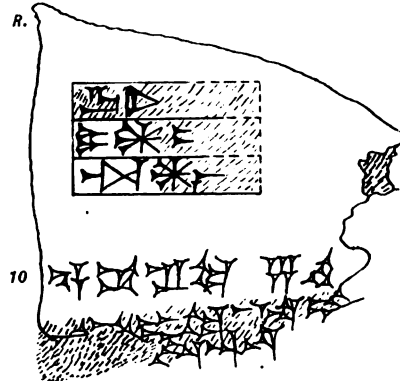


34

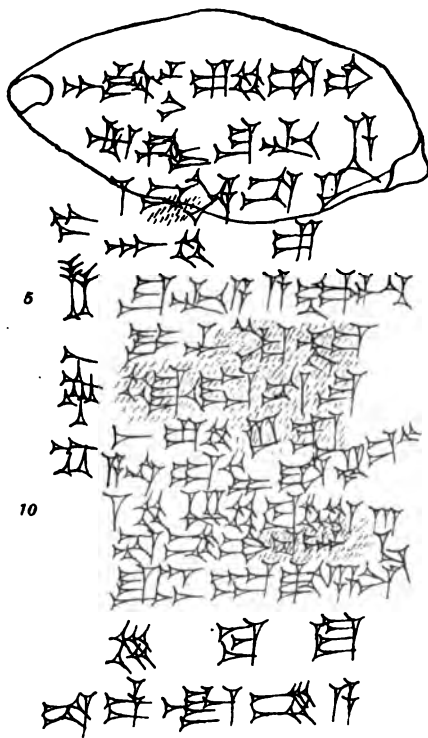
187



188



189



190



191



BULLAE OR LABELS
 NOS. 1-5, 8, 9, TIME OF THE LARSA DYNASTY;
 NOS. 6, 7, TIME OF URU-KAGINA

100

10



11



PLATE II

12



13



14

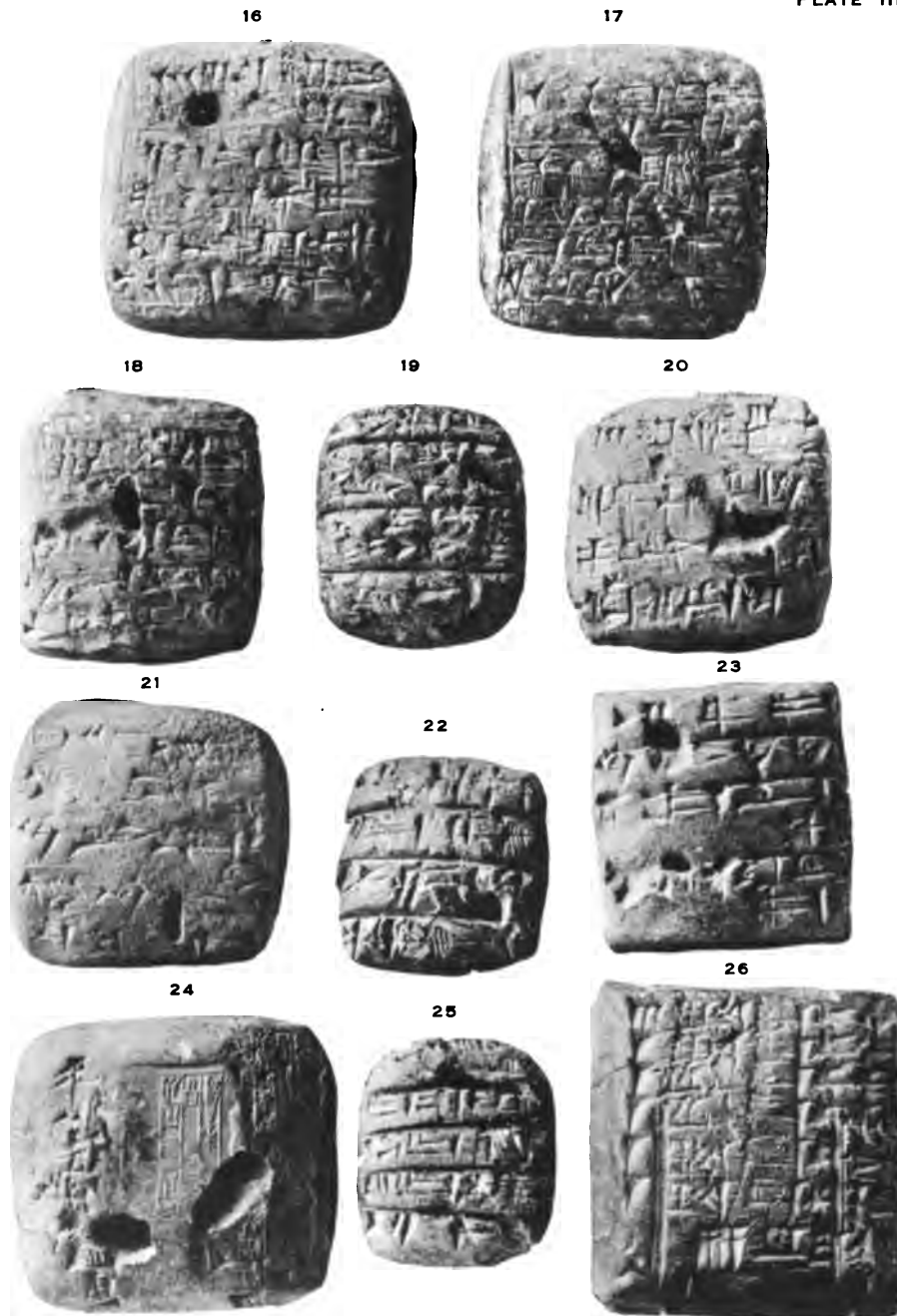


15



BULLAE OR LABELS
TIME OF THE UR DYNASTY

10
11
12
13
14
15

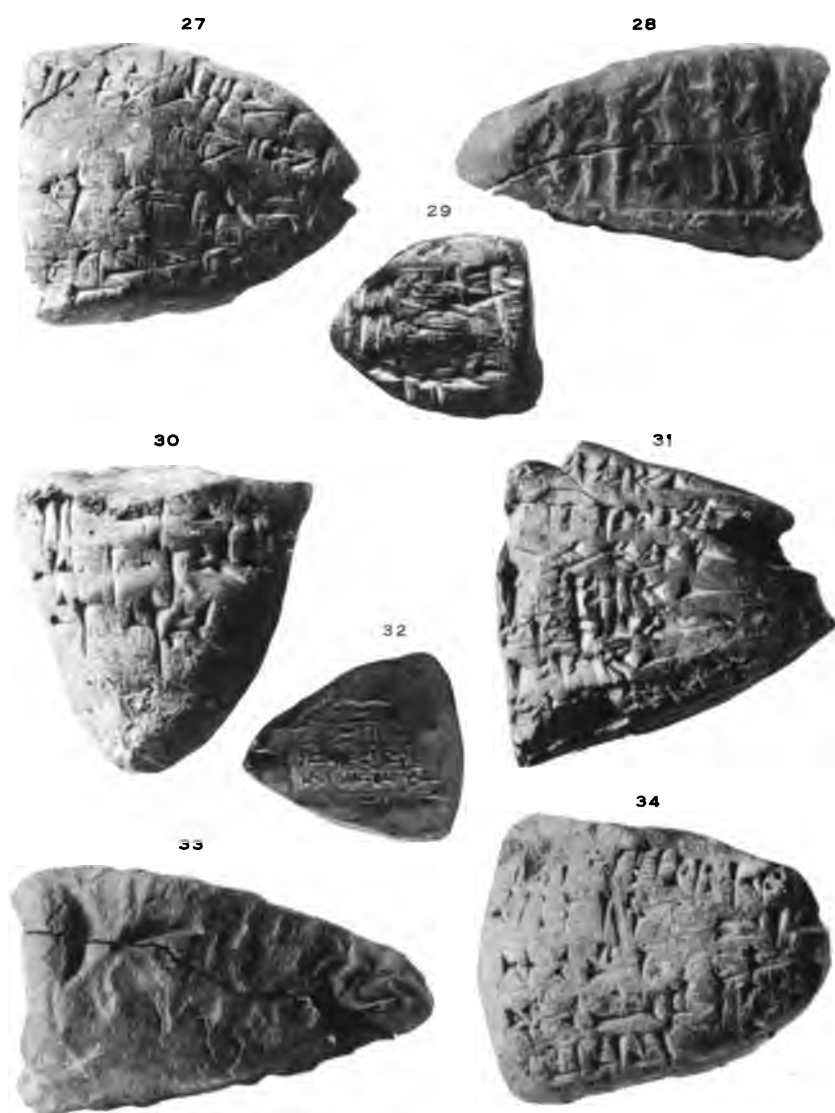


TAGS

NOS. 16-21, 23, 24, TIME OF THE UR DYNASTY
 NOS. 22, 25, PRIOR TO THE UR DYNASTY
 NO. 26, TIME OF THE LARSA DYNASTY

16
17
18
19
20
21
22
23
24
25
26

PLATE IV



TAGS

NOS. 27, 34, TIME OF THE UR DYNASTY
 NOS. 28-33, TIME OF THE FIRST DYNASTY OF BABYLON
 NO. 33, SHOWS THUMB NAIL MARKS

27
28
29
30
31
32
33
34

PLATE V

35



36



37



38



39



40



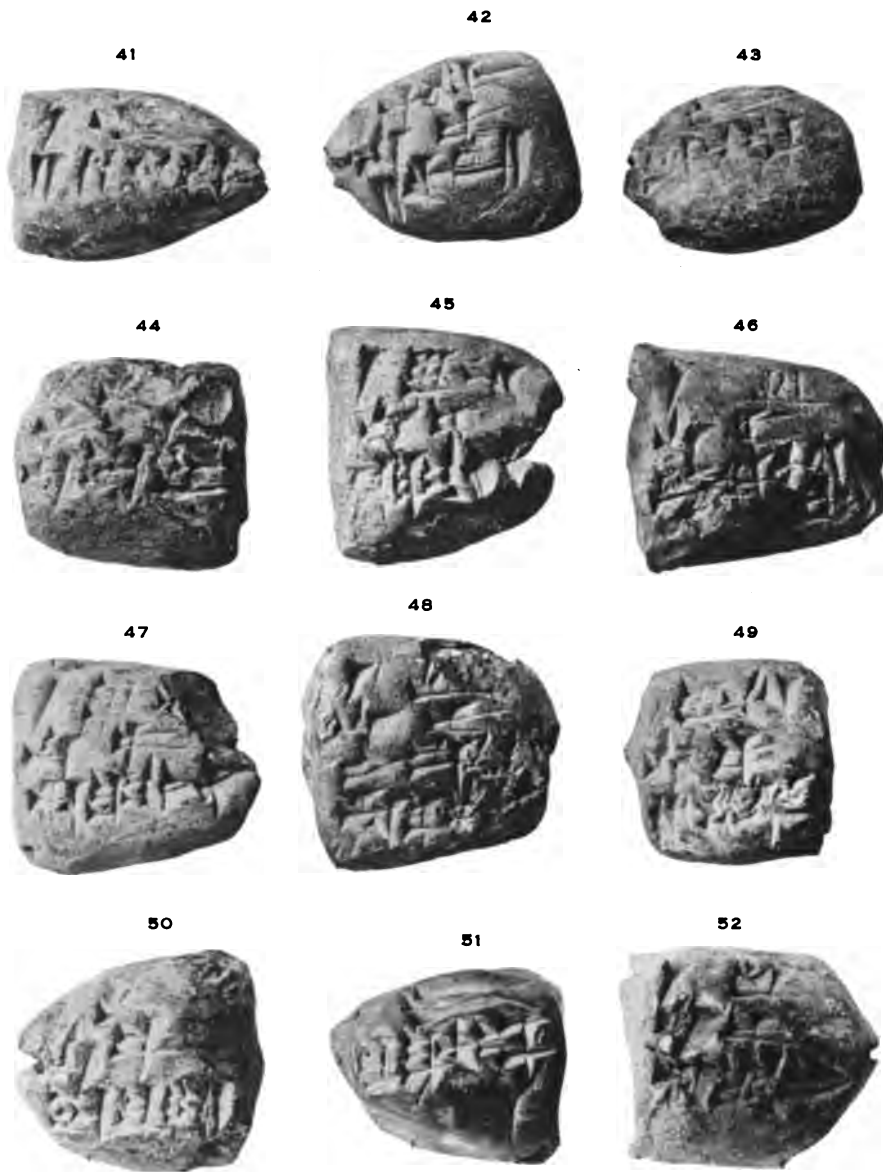
ARCHIVE LABELS

NO. 35. PRIOR TO THE UR DYNASTY

NOS. 36-40. TIME OF THE UR DYNASTY

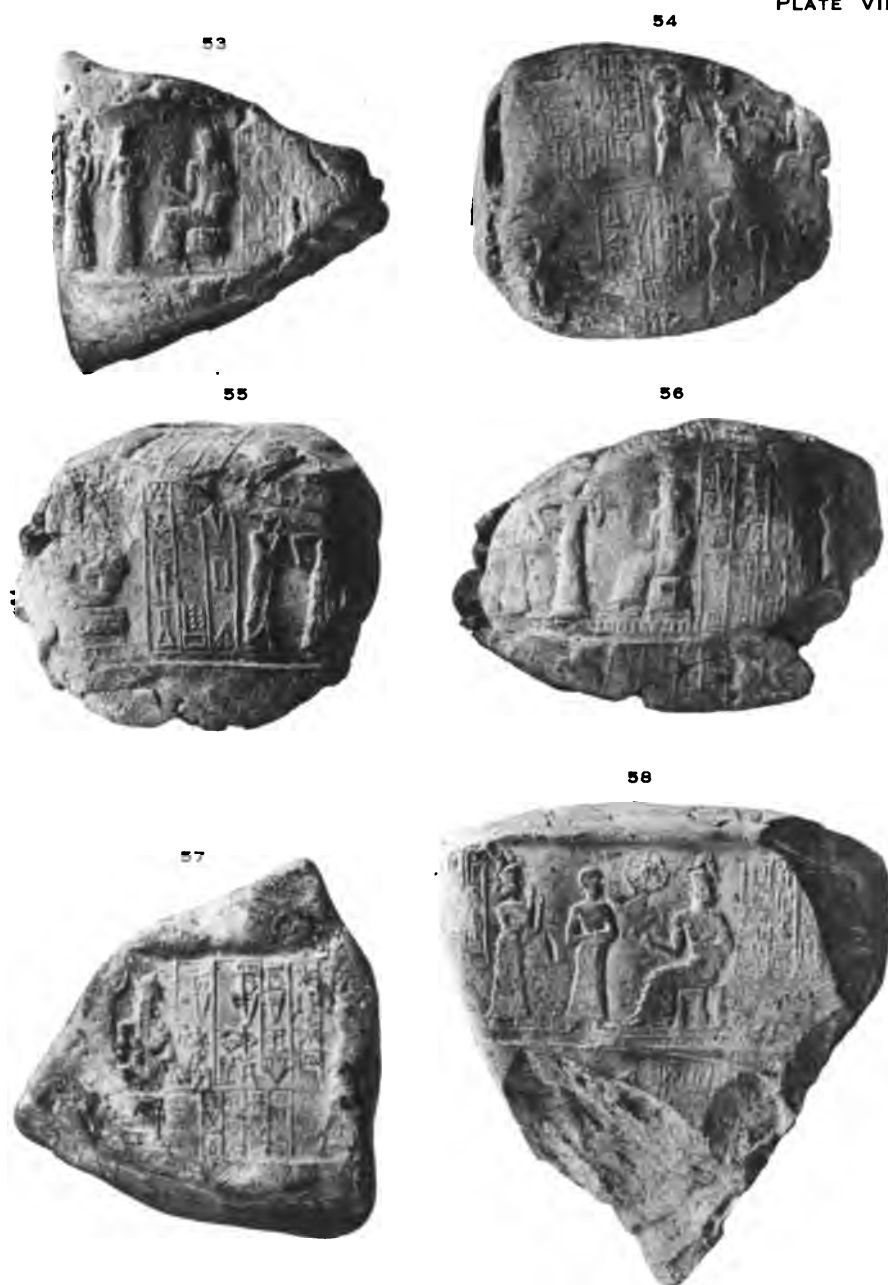
35

PLATE VI



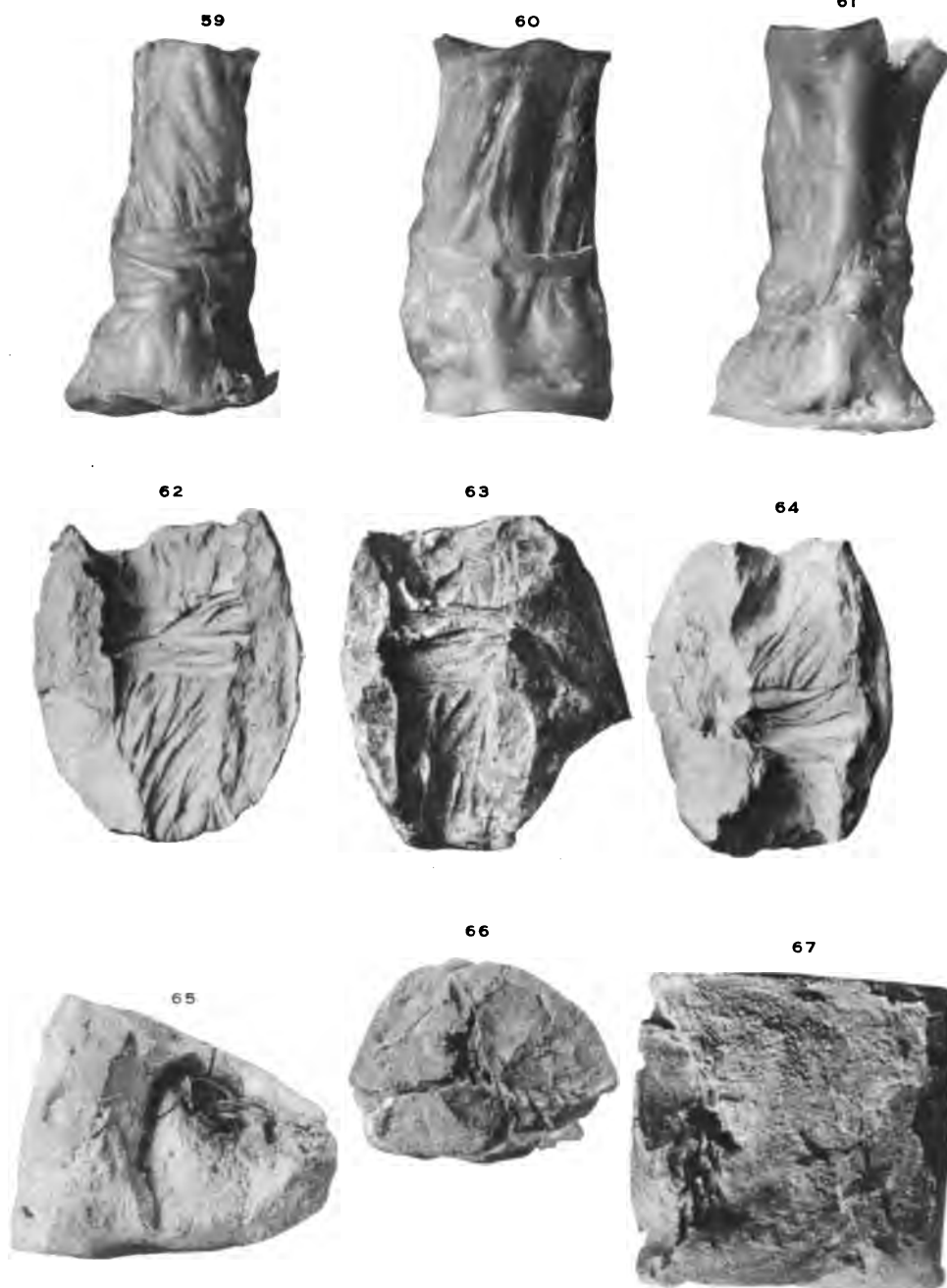
ANIMAL TAGS
TIME OF THE FIRST DYNASTY OF BABYLON

363



BULLAE OR LABELS WITH SEAL IMPRESSIONS
TIME OF THE UR DYNASTY

53
54
55
56
57
58



IMPRESSIONS OF THE CORD

UPPER ROW: WAX IMPRESSIONS OF THE CORD

MIDDLE ROW: OPENED BULLAE OR LABELS SHOWING CORD IMPRESSION

LOWER ROW: OPENED TAGS SHOWING IMPRESSION OF STRING AND KNOT

100